The Christian Century

A Journal of Religion

The Last Day at Lausanne

By William E. Barton

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Is the Episcopal Church A Christian Church?

An Editorial

Madame Sun Yat-Sen Speaks

By Maxwell S. Stewart

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January 1, 1930

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No Depression Here!

Mr. Hoover did not ask the Cheer Leader to come to Washington to participate in his confidence-restoring conferences. Apparently, there was no lack of cheer leaders among the distinguished gentlemen who gathered in those groups. But if the President *had* asked for a report on the condition and outlook of The Christian Century and its associated enterprises—and such a report would have considerable significance in relation to discovering what's ahead for the country—the answer would have run something like this:

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That is about what the Cheer Leader would have said if the President had called him to Washington. Of course, he didn't. But what of it? I would much rather say it in this column, anyway.

THE CHEER LEADER.

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The CHRISTIAN CENTURY

An Undenominational Journal of Religion

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EDITORIAL

THE Federal council is to be congratulated on having induced Mr. Alanson B. Houghton to accept the chairmanship of its commission on international justice and good will. This is the commission which, under the leadership of Mr. George W. Wickersham, has contributed so steadily to making the influence of the churches tell in behalf of world peace. Mr. Wickersham found the weight of duties which he has undertaken as chairman of President Hoover's law enforcement commission so heavy that he had to ask to be relieved. The churches are fortunate in finding Mr. Houghton willing to take up the task which Mr. Wickersham has relinquished. As ambassador to Germany and to Great Britain, Mr. Houghton proved himself one of the most far-seeing and liberal-minded of contemporary statesmen. In his address accepting the commission chairmanship Mr. Houghton, while dealing principally with current problems of disarmament, laid emphasis on the need for accepting the sincerity of the good will of other nations if peace is to be established. Every nation is today conscious of the integrity of its own purposes; a firm peace waits on the coming of the day when the nations will recognize this same integrity on the part of their neighbors.

Mr. Houghton to Lead Council's Work for Peace

Russo-Chinese Peace Restored

THE futility of force stands revealed in its completeness in the peace agreement signed between Russia and China. The settlement follows exactly the lines predicted in previous issues of The Christian Century. It takes the situation concerning the Chinese Eastern railway right back to where it was when the Chinese staged their first raids on soviet consulates in Manchuria early last summer. China attempted to solve the intricate problem created by the presence of this foreign-controlled railroad crossing one of her provinces by a resort to forcible seizure. Not only has her attempt to seize the railway failed, but the method employed has greatly widened the breach between Manchuria and the rest of the country. On the other hand, Russia, becoming impatient, attempted to hasten the settlement of the affair by a military invasion. She has thus secured the agreement which she sought, but at the same time she has thrown away the argument which she has been ceaselessly preaching in Asia, that a communist state will not engage in the militaristic measures characteristic of capitalistic imperialism. It is difficult to tell which side has lost the more. But by the appeal to force, both have lost.

Trying to Prove That Marx Was Right

POLITICAL cynicism has seldom reached a lower level than in the present agitation in congress in favor of immediate independence for the Philippines. The United States promised ultimate independence to the Philippines in 1916, at the time of the enactment of the Jones law. But recently agitation for independence has almost ceased, largely because the Filipinos had become convinced that there was nothing to be gained by continued agitation while the United States remains in its present mood. Now, suddenly, resolutions are introduced into congress granting the islands immediate independence. As these words are written there is said to be every likelihood that the resolution will pass the lower house, and even some chance that it may be approved by the senate. What does this about-face mean? Have our national legislators become convinced of the justice of the Filipino plea for freedom? Do they believe that the islands have passed all the tests that should be expected of a candidate for self-government? Has the international situation changed radically in the Pacific basin? Of course, nothing of the sort has happened. But business interests in sugar manufacturing and dairy product states have awakened to the competition they are suffering from the free entry of Philippine sugar and vegetable oils into this country. In framing the new tariff, these legislators are intent on finding a way to eliminate this Philippine competition. They cannot impose a tariff on Philippine prod-

ucts as long as the islands remain a part of the United States. So they propose to cut them adrift at once—and then build high the tariff wall! The same legislators would rail against the nefarious ideas of Karl Marx, whose fundamental precept was that the moral pretensions of nations are just a cover for their economic self-interest.

What Happened To Laredo

FURTHER indications of the turning of national and racial worms—if we may use that term only in its proverbial sense—have been furnished by the unpleasant holiday experiences of Laredo. Laredo is the Texas city which has achieved considerable prosperity as the principal northern gateway to Mexico. Tourist traffic has poured back and forth across the Rio Grande at this point; heavily loaded freight cars have kept the customs officers busy. But Laredo has shared, to a considerable extent, the prevalent southwestern disdain for all "greasers." It has compared its own tidiness with the slatternly aspect of Nuevo Laredo, on the opposite bank of the river, much to the disadvantage of the Mexican town. Its politicians have found it a good vote-catching device to trumpet their scorn for the neighboring republic. Nevertheless, the merchants of Laredo have shown no scruples against accepting the dollars of such Mexicans as have crossed the river to do their shopping. When former President Calles passed through Laredo recently, homeward bound from Europe, the local district attorney threatened to arrest him on fantastic charges of manslaughter. The district attorney had no opportunity to carry out his loudly advertised intention, for Senor Calles' train did not halt on the American side of the border. But Mexico took notice of the incident by promptly closing her consulate and putting an end to the traffic across the border at that point. Laredo's merchants were left with their Christmas stocks on their hands. They appealed to the governor; the governor appealed to Secretary Stimson. Mr. Stimson agreed to do what he could, but did not hold out much hope. Mexico's reprisal, he explained, had come only as the culmination of a long series of events which had convinced her that Laredo was not a safe place for Mexicans to frequent. The incident will probably be straightened out without long delay, but it has its value, not only for Laredo, but for the entire country. The day has passed when you can show a man that you despise him and expect him to keep on doing business with you.

The Poison Problem

THE five prison outbreaks that have taken place within a year have jolted the complacency of a large part of the public regarding prison conditions in America. Something must be radically wrong with the way in which our prisons are conducted, or men would never take the desperate measures to which they have resorted. Even social outlaws will not start revolts which are almost certain to end in their own deaths unless they have been goaded by considerations which make the prolongation of life seem of minor importance. Numbers of students of prison conditions and methods have been telling the public of the shortcomings of our prison systems for years. These savage outbreaks of the past few months have done more than all the words of the social scientists to arouse the public mind. The careful investigation into the recent riot at the Auburn prison, made at the direction of Governor Roosevelt, reveals a situation which explains a good deal. The governor's investigator holds meetings of the convicts' Mutual Welfare league responsible for providing the opportunity to plot revolt. But he finds the basic causes of revolt in horrible cell conditions, hopeless overcrowding, lack of employment (only 300 out of 1,500 men being industrially employed), bad food, and poor clothing. Jam 1,500 men together under such conditions, leaving many of them to brood over long sentences, and mixing first offenders indiscriminately with prisoners who have proved their inability to adjust themselves to the requirements of orderly society, and an eventual explosion is not astonishing. Not only in the state of New York, but in every state, the present condition of prisons and the policy under which they are being conducted demand searching investigation.

A Narrow Escape In India

THREE minutes is said to have been the margin by which the life of India's viceroy, Lord Irwin, was saved from the bomb exploded in his private train. If that is so, it is hardly too much to say that all southeastern Asia came within three minutes of disaster on December 22. For Lord Irwin represents the liberal wing of British sentiment in dealing with the vexatious problem of India. His recent official promise of ultimate dominion status for India was a red rag to Britain's tories. By the same token, he has been able to induce the most responsible portion of the Indian nationalist leadership to resume conversations and counsel with the British authorities concerning future developments in that land. At the time when the bomb was exploded under his railway train Lord Irwin was on his way to a conference with Mahatma Gandhi, the Pundit Moti Lal Nehru, leader of the swarajists, and Mr. V. J. Patel, the nationalist president of the legislative assembly. Had the attempt to assassinate the viceroy succeeded, opinion in England would certainly have swung in favor of a much more unbending policy in India. To this, the extremists in India would have tried to reply with a general program of terrorism which would have produced a general chaos there. Between the two extremes, the last chance of men like Mahatma

Gandhi to guide the development of affairs would have vanished. It is not sure, of course, that the attempts at assassination will not be renewed, and that they will not ultimately succeed in producing a cataclysm. It is evident that the group of young men pledged to terroristic methods is no longer negligible in size. Neither is it fully controlled by the British secret service, omnipresent as that service appears. There is a race on in India between the liberalizing of governmental policies and an explosion. The outcome of that race cannot yet be foreseen.

The Final Fight to Rid the World of Slavery

AS FAR back as 1885 a conference was held in Brussels to organize some method of extirpating the slavery that manages to survive in certain corners of the earth. It failed. Another conference was held in Berlin in 1896, and it failed. The movement never was able to get started in dead earnest until the League of Nations took it up. Now it is one of the finest and most effective of the examples of humanitarian work being carried on by the league. A commission of the league has recently completed a survey of the present situation in regard to slavery. It reports that there are "no fewer than 4,000,000 slaves in the world today; probably the number is nearer 6,000,000—people who are not persons, people who have not the right to own property, to exercise their consciences, to direct their own affairs, or to retain wife and children. There are at least 2,000,000 slaves in Ethiopia and Abyssinia, at least 2,000,000 in China, 500,000 to 700,000 in Arabia, a considerable number in the hinterland of Liberia, and a few thousands in other different parts of the world." Conditions of slavery vary from the open and torturing slavery of Abyssinia to the disguised system in China, where girls who are really household slaves are treated, according to a legal fiction, as adopted family members. Under the impetus provided by the league, 185,000 slaves have recently been set free in Tagan-yika; 215,000 in Sierra Leone; 7,500 in Burma. Surely, with the facts thus known, the public opinion of the world will support the league in whatever efforts it may inaugurate to wipe out the last vestiges of human bondage.

The Fate of the Russian Mennonites

ABOUT six thousand German-speaking Mennonites, members of the disrupted colonies in the Volga river valley of Russia, have now reached Germany. These are the survivors of the band of 14,000 who moved on Moscow after they had lost their farms. The German government appropriated 6,000,000 marks for the help of these people, and managed to secure a thousand family exit visas, which made it possible for them to leave Russia. Such Mennonites as have not been allowed to go to Germany have been sent to Siberia. It is now finally established that the root of the trouble which produced the destruction of these farm colonies after more than 150 years of successful operation was religious. There was a sharp conflict between the Russian government and the Mennonites over the proposal for the communization of their farms. There was also tension over the refusal of the government to recognize the conscientious objections of these people, as pacifists, to army service. But neither of these causes would have produced this tragic result without the insistence of the government on carrying its anti-religious campaign into the Mennonite communities. Even in that case, there might have been no such startling break as has occurred had the government confined its repression to the religious practices of the elders. It was the determination of the government to conduct classes teaching atheism to the children of the Mennonite farmers that produced the march on Moscow. What is to be the fate of the six thousand who have reached Germany is a problem. It is understood that their stay in Germany is to be only temporary. The Canadian Pacific steamship company has agreed to transport them to Canada, but they have been barred from Saskatchewan, where most of the Mennonites in Canada now live, and where they would naturally want to go. Committees of American Mennonites and Quakers are considering the next move on behalf of these distressed people.

General Butler Tells The World

WASHINGTON authorities are reported to be much exercised at reports of a speech which General Smedley D. Butler delivered in Pittsburgh recently. The navy department has asked the doughty marine for an official version of his remarks, and the state department has given expression to its pain at the circulation of such "loose talk." Up to date, General Butler's official version of his speech has not been made public. But he is widely quoted as having approved the reports which appeared in the Pittsburgh press. Those reports told of the way in which the marines have manipulated polling places in Nicaragua in order to insure the election of candidates approved by the American forces. His sentence which seems most likely to gain some semblance of immortality was: "The opposition candidates became bandits when it became necessary to elect our man to office." The perturbation in Washington at the dissemination of such remarks by a major-general of marines is not beyond comprehension. The marines, it will be remembered, are in Nicaragua in order to teach that republic the principles of good government, and this revelation, by one of their highest ranking officers, of the methods by which they are carrying out that responsibility is not calculated to arouse much enthusiasm, either in Latin America or in this country. But why should the full weight of disapproval fall on Gen-

eral Butler if this is what has actually been going on? General Butler is only an officer in a corps that prides itself on the 20-minute quality of its hard-boiledness. If the government leaves this corps free to act in a hard-boiled way, why shouldn't its general be free to talk about it in the same manner? And why shouldn't the country know what has actually been going on in Nicaragua, anyway? We wish General Butler could be booked to deliver this same speech in every important city in the country.

Is the Protestant Episcopal Church a Christian Church?

THE question now to the front in American Episcopal circles is this: Is the Protestant Episcopal church a Protestant church? Or is it a Catholic church? The query is not new, but it has been freshly put by a Congregational writer in an article published in the Living Church, the organ of the Anglo-catholic party of American Episcopalians. His answer is that the doctrinal and historic affinities of the Episcopal communion ally it definitely with Catholicism and make an impassable gulf between it and Protestantism. The issue is sharpened at this time by the episode in connection with the conference of the Christian Unity league when Bishop Manning, of New York, forbade the celebration of the Lord's supper in St. George's church with Dr. Henry Sloane Coffin, a Presbyterian, as celebrant. Thirteen Episcopal clergymen in attendance at the conference signed a vigorous statement protesting against the bishop's action, basing their protest both upon canonical law and Christian fellowship.

The repercussions of this episode will be heard for a long time. The editor of the paper in which the Protestant-Catholic issue was raised intimates that the so-called Protestant group intends to agitate for a clarification of the canon law at the next general convention, and confidently, if not defiantly, asserts that "if they raise the issue they will find the rest of us ready to meet it." There can be no doubt that both in England and the United States, the tension between the two parties in the historic Anglican communion is growing more and more acute. Whether in recent years the high church conception has increased in the number of its adherents is debatable, but certain it is that its advocates have become more self-conscious as a group and have adopted well-defined procedures and strategies by which they are determined completely to dissociate the Protestant Episcopal church in the United States from Protestantism.

The issue which now stirs this communion is, we believe, so vital, and fraught with such serious consequences for organized Christianity, that it must be discussed with great candor. But it must not be considered lightly or flippantly. The disillusionment which has settled down upon the non-episcopal churches as the result of two decades of agitation for church union on the basis of faith and order, is the saddest fact in the ecclesiastical mood of our day. This agitation, issuing finally in the Lausanne conference of 1927, was begun by the American Episcopal church, and fostered and guided by it to the end. Instead of making for unity, it has to all appearances made for estrangement. It has left in the minds of non-Episcopal churchmen the feeling that the whole project lacked fundamental sincerity, that it was a strategy intended finally to bring the non-Episcopal bodies into the Episcopal communion by their acceptance of the historic episcopate, or at least to explore the possibilities of so doing.

While the confessedly Protestant bodies are definitely drawing nearer together, and the Roman church is more clearly than ever defining its attitude of aloofness from all others, it is a distinct disservice to the cause of Christ for any one to try to etch more sharply than the facts warrant the differences between the Episcopal and the non-Episcopal communions. If the only alternative were the continuance of the unfrank, wordy felicitations which have characterized our interdenominational exchanges in the past, such an attempt to dig the ditch as deep as possible between Episcopalian and other bodies might be welcome as a realistic relief from sentimentalism.

But there is, happily, another alternative. Since the failure at Lausanne, the movement for Christian unity is defining itself in terms which cut clean under the issues raised at Lausanne, and now raised again in Episcopalian circles by the Protestant versus Catholic debate. The newer approach to church unity is not in terms of ancient history but in terms of present practice. The question, for example, as to whether Henry the Eighth "founded" the Episcopal church is displaced by the question as to whether or not the Episcopal church is willing to mold its procedure in harmony with the mind of Christ, the great Head of the church.

Christ receives non-Episcopalians at his Table. Can the Episcopal church call itself Christian if it rejects at the holy communion those whom Christ receives?

Christ accepts and blesses the ministries of non-Episcopal churches. Can the Episcopal church call itself Christian at the point where it rejects these ministries, claiming for itself a monopoly upon priestly functions when, indisputably, these functions are truly and validly performed by other than episcopally ordained clergy?

Christ dwells in and works through Methodist, Congregational, Presbyterian and other non-Episcopal churches. They are members of his body—divided members, to their shame, but still members, as truly as the Anglican or Roman churches are members of his body. Will the Episcopal church refuse to treat them as members of the body of Christ? Does it arrogate to itself the right to reject those whom Christ indubitably receives? If it does so, can

it call itself a Christian church? Can it be a Christian church if it is guilty of carnal practices which divide the very body of Christ?

Does the Episcopal church assume the right to exercise prerogatives which are superior to those exercised by Jesus Christ?

The Episcopal church has never faced this question. No denomination in Christendom has ever faced it. We do not wish to weaken the efficacy of our present thrust at the Christian conscience of Episcopal churchmen by suggesting that similar questions may pertinently be addressed to other communions as well. We are dealing now only with Episcopalians, and we repeat that they have never faced their ecclesiastical practice in the light of the mind of Christ. They have faced it in the light of an interpretation of history, or of a dogma of the episcopate, or of canon law, or of a formula of ordination. But they have never laid their practice down alongside Christ's practice, and examined wherein their practice differs from his. Can they be a Christian church and be content with practices which are not only different from his but contrary to his? Has he given them the authority to divide his own body?

Obviously the problem of Christian unity as between the Episcopal church and non-Episcopal churches is not one that can be settled by raising the question as to whether the Episcopal church is Catholic or Protestant. Who cares whether it is Catholic or Protestant, if only it is Christian? Cannot a church be Catholic and Christian? Cannot a church be Protestant and Christian? If a church wishes to be Catholic, let it be so! If it wishes to be Protestant, let it be so! The distinction may have its importance, albeit its importance and even its reality have faded out for the realistic mind of our day. But whatever importance still inheres in the distinction, who will say—what Episcopalian will say?—that it is as important as the distinction between being Christian and not being Christian in our basic churchly practices?

The fact that certain churchmen appropriate to themselves the name catholic, and apply it arrogantly to their communion, does not make them and will not make their church any less sectarian. The name catholic is the common possession of the whole body of Christ. Neither a churchman nor a church is catholic because it calls itself so. Even the name of Christ was used for the most carnal schismatic purposes in the Corinthian church. If the Episcopal church would be catholic, let it make its practice catholic. Catholic doctrine does not make a church catholic. Catholic orders do not make a church catholic. Catholic history does not make a church catholic.

Catholic *practice* makes a church catholic.

And catholic practice is the practice which reflects and conforms to the practice of Christ himself. It is the practice of full, unconditioned fellowship with the whole body of Christ that makes a church catholic.

From the standpoint of sheer strategy the Episcopal church will make the greatest blunder since the reformation, if it allows itself, under the leadership of sectarian-minded churchmen, to crystallize as merely another narrow sect. There are many non-Episcopal churchmen who look with hospitable minds upon those features of organized religion which the Episcopal church treasures and exemplifies. These ought to be the common possession of the entire post-reformation church. In the list not a few would include the historic episcopate itself. The Christian Century has previously indicated, and we here repeat, that, in our opinion, the time has come when a candid, objective discussion of the episcopate, on its functional merits, is due. But there is nothing that will so effectually postpone and permanently blight the possibility of such an objective consideration of the episcopate as the arrogant sectarian use to which Episcopalians themselves put it. Non-Episcopalian bodies will not even look in that direction if the Episcopal church continues in a practice so confessedly contrary to the mind of Christ.

In all that we have said there is no implication or suggestion that the episcopate is inherently inconsistent with the practice of Christian unity. There is no reason why the Episcopal church may not maintain its episcopate and practice Christian unity at the same time. Just what adjustments this would entail would have to be considered, but it is not inherently impossible. If it proved to be impossible to preserve the episcopate and to practice the mind of Christ toward all members of his body, it would be clear as day that the episcopate was inimical to the mind of Christ, and therefore should be abandoned. But there is no evidence that it need be abandoned on such ground. On the contrary, it would seem that if the episcopate can justify itself, on its functional merits, there is no more persuasive way to win non-Episcopal Christians to its acceptance than for Episcopalians to practice Christian unity with them.

The sectarian order has grown up on the false theory that if a group possesses some special truth or other Christian treasure the thing to do is to withdraw from others in order to preserve it! That fallacy lies at the root of denominationalism. But the way to preserve any spiritual treasure is to contribute it. And the only way effectually to contribute a Christian treasure is to practice fellowship with other Christians—that is, to treat other Christians as Christ treats them.

The very fact that the Episcopal church feels constrained to guard the episcopate with such fearful meticulousness, going even to the length of violating the unity of the body of Christ in order to preserve it, instead of creating respect for the episcopate, causes suspicion that its intrinsic value is dubious. Let the Episcopal church meet its Christian brethren upon the platform of the equality of all Christians and all Christian churches before God, extending the hand of fellowship at every ecclesiastical testing point to those to whom Christ has extended his hand of fellowship,

refusing none whom he has received. What would happen no man can say, but the Spirit of God may be trusted to take care of the consequences.

An Hour of Destiny

SUDDENLY, almost unwarned, the United States is confronted with the making of choices which will govern its international relations for years to come. The hours that control destiny often come that way, to nations as well as to individuals. Who can forget the swift transition from the Jefferson who thundered against a "strong" government to the Jefferson of the Louisiana Purchase? Or from the Lincoln sinking into the obscurity of a country law practice to the Lincoln who answered the challenge implicit in the passage of the Kansas-Nebraska bill? Or from the Wilson who "kept us out of war" to the Wilson who called upon congress to make the world safe for democracy? The historian may trace the causes of such transitions far into the past, but the choice—the decisive, history-making choice—comes swiftly and

> goes by forever
> 'Twixt that darkness and that light.

So it is that at this hour Herbert Hoover, and the nation which he leads, face three decisive choices. Behind each of the three stretches a long train of events—hopes, disappointments, timid advances, retreats, and the thoughts and acts of a thousand international statesmen and publicists. But the hour of choice has come suddenly to America, and may not be denied. The nation must be awakened, so that it can make its response with a solemn appreciation of all that is involved.

There will assemble in London this month an international conference of such enormous importance that the mind refuses to imagine the effect on world relations if its deliberations should end in failure. The five great powers—the same powers that ended naval competition in the Pacific by their Washington conference of 1920—are now to grapple with the inclusive question of naval armament on all seas. Is competition in naval building, however glossed over with fair words, to continue? Are the staggering burdens of taxation, to which the President has just called fresh attention, to go on piling up? Are the armament makers to continue to harvest their ghastly dividends?

But behind these questions there lies another to which the London conference will, whether it desires or not, answer. In the ten years since the Washington conference a new fact and a resulting new hope has come into the life of the nations. The nations have given their pledge to one another never again to resort to war for the settlement of their differences. The peoples are just beginning to grasp the promise of that pledge. For millions, in the blood-soaked states in the old world, it is the promise of a new heaven and a new earth. Now they ask whether the nations mean to keep their pledge. No mere words can assure them; they seek some unmistakable sign. The London conference will supply this sign. If this conference produces a genuine reduction of naval armament, the common man in every nation will take that as proof that the pledges made under the pact have been made and will be kept in good faith. He will joyously support—rather let us say he will goad—his government to further action on that pledge. If the conference eventuates in no real reduction of navies, the common man will sink back into cynicism and despair. And the conduct of international affairs will take on again those same tragic attributes.

The thing for which the approaching London conference supremely calls is some great act of faith. Some nation must step forward to lead its hesitant fellows into a new era of mutual trust and cooperative idealism. From England comes the suggestion that this act of faith might take the form of an extension of the prohibition against building more battleships. Already the nations have agreed not to build battleships before 1936. Let them agree not to build after that date, for an indefinite number of years—or forever! Would to God that such an agreement might be secured!

But is it all that may be hoped? The battleship is already at least semi-obsolete, even from the viewpoint of the naval technicians. Admiral Sims tells the United States that, in the event of another war, the only possible thing to do with our battleships would be to take them up the Mississippi and try to hide them away there. Other naval strategists tell Britain and France much the same thing. Why should the United States be content with a promise to build no more of the ships which so many naval leaders do not want anyway? Why should not the United States, despite the hesitation of Great Britain and despite the gloomy words of its own technicians, step forward with a definite offer of a drastic cut in its own present and contemplated cruiser fleet?

Why should we fear such daring? Is there a nation that would dream of attacking the United States as her military and economic resources stand today? Not one. No, nor any two together. No, not even a concert of the other four who sit about that conference table. Why, then, do we need more cruisers? Is it for "police work"? So we are told. So Britain defends her program of cruiser building. But what police work? Does either nation need more ships than it now has for such police work as it actually does, in Nicaragua, in China, in Palestine?

If the London conference is going to mean anything vital in behalf of world peace, those who participate in it must, in the words of Ramsay MacDonald, take risks. Great Britain must take risks. So must France; so must Italy; so must Japan. But so must the United States! And are we not in a position to take the biggest risks of all? We are ready,

says Mr. Hoover, to go as far as anybody else. But such a cautious, horse-trading tender will never push this millstone of naval armament off its dead center. Nowhere in the world is there a present important clash between the interests of the United States and the interests of the other members of the London conference. It is a God-sent opportunity to take a few risks, and by the taking give proof to all mankind of the reality of the pledges made in the pact. Lacking such a proof from the coming conference, the progress of the nations toward peace will be set back a hundred years.

What America does or fails to do at London will affect the character of the nation and the world for all time.

There is a second choice, also of momentous consequence, to be made at Washington. There the President has given notice that the senate will soon have to decide whether or not this nation is to enter the world court. The issue is very simple, very clear. Four years ago the senate told the other nations that we would join the world court on five conditions. Four of these conditions were immediately met. The fifth has now been met, fully, by the changes in the statutes of the court adopted at the recent session of the league assembly. The other nations have fully done their part to make it possible for the United States to adhere.

In the meantime, moreover, the United States has induced the other nations to make the pledge of settling all their disputes by pacific means. We are thus under moral obligations to take our part in forwarding every wise effort to aid in the carrying out of the pledge in the pact. The fundamental method of settling a dispute by pacific means is resort to a court. And the world court is being made, with gratifying rapidity, a true world court of peace, building a body of precedent in the application of international law to which the nations may appeal with confidence in their search for justice.

Here, then, is the court. And here is the path to it cleared of every obstruction which, in the senate's action of January 1926, was said to lie in the way. Is it thinkable that, under such conditions, the United States will stultify itself by refusing to enter? If it should, all the high protestations of pacific purposes and good will toward other nations that might be shouted from all the platforms in America could not persuade the rest of the world that this country was genuine in its devotion to world peace. There is absolutely nothing—we choose the words with care, absolutely nothing—to keep the United States out of the world court but a refusal to cooperate with our fellows to build an enduring structure of international peace. To turn away from the court now would be to turn back to a narrow isolationism, to an insolent obstructionism, to the way of international bludgeoning and chaos.

What the senate does with the world court will fix the character of the nation for a long time to come.

In the third place, there is soon to come on the floor of the senate for final action another treaty which will control American relations with an entire hemisphere for years to come. This is the Pan-American arbitration treaty. It is the treaty concluded, on order of the Havana conference, by twenty of the nations in the Pan-American union, Mr. Frank B. Kellogg and Mr. Charles Evans Hughes being the negotiators on behalf of the United States. It is as simple as the pact. It binds to "arbitration (of) all differences of an international character which have arisen or may arise" between the United States and the Latin republics.

We have not space to discuss this treaty adequately here. The Christian Century will inform its readers thoroughly concerning it before it comes to a vote at Washington. But it is sadly indicative of the heedlessness of most Americans that so few of our citizens have any knowledge of this pending document. For here is a treaty that, by obligatory resort to arbitration, proposes to set at an end the tragic misunderstandings that have so marked relations between this nation and our southern neighbors. The implications of the treaty, both for the future of our Latin American relations and for our foreign policy in general, are of enormous importance.

What the senate does with the Pan-American arbitration treaty will control the character of our relations with our neighbors for years ahead.

These are not issues to be discussed lightly. Concerning them we would not appeal to the churches and to the other idealistic forces of America. Rather, we would stand squarely across the path of the churches and warn them that in these choices their whole moral authority is at stake. Let the United States make the great refusal in these issues, and the face of the nation will be turned squarely back toward the night of international war. Can the churches keep quiet while such a betrayal takes place?

The fight against American entrance into the world court and against any genuine disarmament at the London conference is already under way. It is darkness against light; reliance on the sword against reliance on justice; war against peace. Let there be no mistake about this. Perhaps some good people will be misled. Perhaps they will be tricked by high-sounding but specious pretensions into a support of that which is essentially satanic. Should the evil forces prevail, the sorrowful fact that many good people have been misled will not free the state, and mankind, from the consequences of their mistakes. Those consequences will be diabolical. We will find ourselves living in a world delivered over to hell.

Every Christian group should be a center of intense watchfulness and activity during the opening months of 1930. Does the President, do the delegates to the London conference, do the senators know what the Christians of America hope, pray for, expect from these approaching decisions? They must be made to know!

The Freedom of Women

A Parable of Safed the Sage

THERE was once a woman who was dying, and she spake unto her husband, saying Thou has always been good to me; for thou hast eaten all the crusts.

And he said, Yea; it was self-denial but I did it gladly for thy sake.

And she spake wistfully, and said, But I have alway loved crusts and never had any.

And I considered this, and I meditated that an husband and a wife should come to a Jack Sprat understanding in the matter of Crusts and such like.

Now there spake unto me a Woman whom I hold in High Regard, and I said, How goeth the battle of Self-determination of Womanhood?

And she said, We have obtained that from the men, who were not very reluctant, and now that we have it we wonder.

And I said, Is thine the case of the woman to whom it was said, All men are thy slaves, and who answered, I would willingly exchange all my slaves for one master?

And she said, There may be something in that. But I am proud when I remember what we have accomplished in Turkey.

And I said, I was there not long ago.

And she said, Were not women rejoicing in their New Freedom?

And I said, I have been in Constantinople in the old days when every woman was Veiled; now I beheld young women in skirts up to their knees, and bare of face, standing on the running-boards of Automobiles and acting as Guides to American tourists. And they did ballyhoo as good as men-guides. And that is Going Some.

And she said, What thou tellest me doth interest me very much. Is it literally true that young women of Turkish birth and breeding act as Guides, and stand unabashed and barefaced on the running-board of Automobiles, directing the Chauffer and explaining the sights of the city to the folk inside the Car?

And I said, Thou hast her number exactly; and she doeth it very well and is very proud of her Good English. And so am I for I know the honored and beloved friend of mine who taught her that there self-same English.

And the lady said, I can think of no more sublime symbol of our Freedom than that and young Turkish women unveiled and in short skirts standing on the running-board of an American Car and showing Constantinople to American tourists.

And I said, It would make a good Coat of Arms; On a field *verd,* a chevron representing the Bosporus with an horn, *or;* a femme *ppr.* or *imppr.* standing upon the running-board of a car rampant, motto *Dux femina.*

And she said, Did it not thrill thee to behold all this?

And I said, I have beheld both systems and there is something to be said for Each.

And she said, It certainly hath greatly enlarged the sphere of Liberty.

And I said, Yea, for the men.

And she pondered, and she said, Thou art indeed a very wise man.

VERSE

Diaries

THE Old Year is a diary where is set
Down, page by dog-eared page, all that I knew
Of twelve months' joy, of sorrow, of regret,
A memo of the times when I was true
To trusts, to friends; what I have made of self.
Here violets are pressed . . . here is a blend
Of tears and ink . . . I'll place it on the shelf
When I have added these last words — "The End."

And now I have my New Year book to fill,
No word yet penned in it, nor any blot
Upon the clean white sheets, the pages still
Uncut, though dated day by day. Just what
They will record, God only can foretell —
And, after all, perhaps it is as well.

ETHEL ROMIG FULLER

For The Old Year

RING the old year, O ring it out!
Ring the new year with a loud shout!
But I would hold the old year here
Within my hands. The things this year
Has brought to me are gay and bright—
Things of rare dreams and strange delight.
There was a hand and a soft kiss,
And one low voice that I shall miss.

There was a man who crossed my way;
And, out of them all, just one day
Will be forever mine. This year
Had many days of shadowed fear,
But that one love and that one day
Have made me want this year to stay.
Though the new year may bring me more,
The old has added to my store
One love, one day, another friend.
Ring out! The old shall never end!

RAYMOND KRESENSKY.

Friendship

GIVE holy care when lifting up
The goblet life has filled,
Lest from a seeming tiny cup
An ocean be outspilled.

ELINOR LENNEN

The Last Day at Lausanne

A Page in a Chapter That Will Never Be Written

By William E. Barton

THE Right Reverend William T. Manning, D. D., bishop of the Protestant Episcopal church in the city of New York, stopped in Paris and delivered an address on the timely subject of divorce, and arrived at Lausanne something like two days late. He did not speak very often at Lausanne, and when he spoke he spoke well, and was a pleasant and courteous man to meet. He and I chanced to walk together a part of the way to the Aula just after his arrival. "I hope we are to hear from you, Dr. Barton, with your customary clarity," was what he said, and I reciprocated in a hope that we were soon to hear from him. We did. He had a slip of paper in his hand. Those of us who wanted to speak at one of the afternoon discussions had to send up our names in advance. Dr. Garvie tried to arrange the order so as to give representation to as many opinions as possible, and he did it well in the main. But there were, if someone who said he counted told me correctly, no less than 34 bishops of the Episcopal church enrolled, and one or more of them had already sent up his name; so Bishop Manning had to wait. The next afternoon he got the floor. His motion was not germane to the business in hand but no one opposed it. He moved that the conference adopt a message which said, for substance of doctrine: "Dear Pope: We have met and we have missed you; there will be one vacant chair; but we love you, and hope to see you here at some future time. Yours truly."

Preparing to Bring Forth a Mouse

Without Rome it could not be quite a world conference. And we were continually reminded that ultimate union must include the whole of Christendom. I had supposed that there would be in the gallery a little group of unofficial observers from Rome; but so far as I know Rome paid not the slightest attention to our meeting. But we had the long black-bearded archbishops and metropolitans and whatnot from the Orthodox Eastern church, and we were repeatedly reminded that we must be very careful not to go beyond what they might approve; and we were disposed to be courteous and considerate.

I do not know that the continuation committee in its pre-conference meeting in London agreed that its members should interview the delegations from their respective communions. I know that on the afternoon before the conference opened a very prominent American Methodist and an equally prominent American Presbyterian told me that they had been approached and informed that this conference at Lausanne, not yet called to order, was to be regarded merely as the first of a series of such conferences, and that each of these men was displeased. I know further that I was requested to convene the American Congregational delegates that night to meet some of the English Congregationalists and did so, supposing that we were gathering to become acquainted, and found that that was not what we had assembled for. Two English Congregationalists, one of them a very prominent member of the continuation committee, came to meet us and simply took the meeting in charge. What they said to us in substance, and at wearisome length, was, in effect: "We are not to expect that much will be accomplished in this conference, and we must be not only content with, but grateful for, small results. We must integrate all the elements represented here, and move only as all move together. We must be especially considerate of the representatives of the Eastern Orthodox churches. If we can get them to agree with us on even the simplest and most elemental matters, we must count it great gain. And let us count this conference a success if we can thus agree upon a very little, and postpone more definite agreements among Protestants for later conferences. And let us be prepared to carry back word that we have succeeded if we accomplish so much as this."

In the Name of Freedom

This case was put cogently and persuasively, and it made a strong appeal to some of our American Congregationalists, men with whom I am generally in agreement. It grieves me to state that on that night I was a disappointment to these friends of mine. I did not like the way we had been called together, nor the way the meeting had been handled, nor what I suspected was back of it. I said in effect:

"I am not expecting any large results from this conference, but I will not admit in advance that we shall accomplish so little as these friends have indicated. I agree that we should be very courteous to our friends from the eastern churches, and make large concessions to keep them with us; but I do not agree that we should limit our progress to what may be their pace. They are remote from us in distance and in method, and they know quite nothing of us as we know next to nothing of them. It must be long before any practical cooperation will be practicable between them and us. Rome is not here, and the eastern churches are here but unacquainted with us. Our real progress, if we make any, will need to be among the Protestant denominations, and this, I hope, without closing any doors between us and the non-Protestant bodies. If we can secure agreement between us and the eastern churches on some such microscopic point as has been indicated, I shall be glad, but I shall not count that a success of any large importance, nor am I willing to forego on that account such progress as

we Protestants may be able to make toward unity among ourselves. I am not willing to consent to a long series of conferences till I see whether this one accomplishes anything. I will not pledge myself in advance to say that it is a success. I am here in no mood of hostility, but this mountain is about to labor, and I shall not be content with a mouse. If this conference is a failure, I will not promise in advance that I will go home and pronounce it a success. I reserve the right to say that it has failed, and to tell the reason for the failure, and to say who is to blame for it. I came to this conference a free man, and I shall leave it so."

I was a grief to some of my friends that night. And one of the two English brethren, a man of great erudition, held me at the close in painful desire to see me next day. I was not eager. I told him the day was to be a busy one. He said it was of immense importance. Finally I said I could meet him between four and five. With a typically English horror he said, "But we should miss tea!" We did not meet.

A Bad Start

Next day I learned that ours was not the only soft-pedaling meeting of delegations. Others also were told to expect microscopic success but to magnify the report of it. And I could name one or two men who felt as I did about that whole program of pussy-footing. Perhaps it all happened spontaneously. I do not know.

But though I think that this was a very bad start, the conference got under way well. The delegates were a body of high-minded men, possessed of much learning and of great good sense. They were earnestly seeking to do right and to be guided by the Spirit of God. I bear my most sincere testimony to the Christian courtesy of almost every man in that gathering. At the end of the first week I said, "My faith in this conference has been far too small; we are making amazing progress." At the end of the second week I said, "We are not getting on quite as rapidly as I thought, but we are doing well, and all are keeping sweet." At the end of the third week I said, "My original judgment was just about right, but I am glad I played the game to the end and played it according to the rules." For of the sad events of the final Thursday and Saturday I can say with Truthful James, "In the scene that ensued I did not take a hand." I stood still and saw what cannot very well be told.

In my previous article I told something about the events of Thursday and the wrath that was poured out when Dr. William Adams Brown introduced his resolution about a possible communion service at some future conference. Dr. Brown was wholly a gentleman in the unhappy scene that followed. He withdrew the resolution that had given offense. Whether he acted with good strategy in offering the resolution that was sure to evoke a storm (which storm I think he never suspected would break) and then withdrawing the resolution, he acted with marked courtesy.

Nothing unpleasant happened on Friday. Externally all was as it had been from the beginning. But Thursday had occurred, and there was a feeling of apprehension. Moreover, the slight and in themselves inconsequential differences of the three weeks came to take on a certain quality of irritation as the result of Thursday. The Orthodox had withdrawn. The Anglicans could not conceal their chagrin. There had been in the withdrawal no indication that in the minds of the Orthodox the Episcopalians were better than any other Protestants. And no one had risen to state the Anglo-catholic position as such and to defend it with vigor. Dr. Hall, of the General Theological seminary, had stood forth as proponent of the thesis that no vote should go out from the conference as carried unless it was either unanimous or *nemine contradicente*—we grew quite proficient in pronouncing the Latin. One high church delegate could block any motion. That point had to be conceded as a high church victory, for the rest of us would have been willing that a nine-tenths majority should have had some power. However, we let it go, and it went. And some of us hoped that the armed truce of Friday would hold over Saturday and let us adjourn without adding anything to the unhappy events of Thursday. All things considered, the great body of delegates held themselves in hand admirably.

We had dealt with counsels of perfection. We had been able to agree with reasonable vagueness and hence with unanimity on things far remote, and such agreement passed for unity; the sincere desire for unity had been in it. We had been an honest and brotherly body; if there were any exceptions they had been too few and unimportant to remember.

Method of Procedure

At the outset the subjects we were to consider were divided into two groups of three each and the days were divided accordingly. Each delegate was asked to indicate which two subjects, one in the first and the other in the second half, he cared particularly to discuss. Second choices were welcomed as tending to permit a more representative division. In this way the whole body of about 400 was divided twice into three groups of 100 to 150 each. These three large groups immediately subdivided into smaller groups of 15 to 25, still endeavoring to keep a representative character. I do not covet a task like that of those who made these successive divisions. It seemed to me to be done with entire fairness. The small groups took up simultaneously but independently the subjects submitted to them, and there was opportunity for every man to say all that he wanted to say and perhaps quite as much as any one wanted to hear him say. And all this was done in fine spirit. When a group had wrestled during successive meetings over the material that had been brought out in the discussion, it endeavored to agree on a statement to be presented to a drafting committee of that whole group. I was a member of a drafting committee, and the task it had was herculean. It

was to take the papers which the four or five or six smaller groups had approved and see if it could make any sort of agreement of them. I think that the group of which I was a member did a very bad job, but we did about as well as the others.

Then the reports of the drafting committees went to a plenary session of the conference. And every one had a chance to bowl down the pins that the drafting committees had set up; and the drafting committees worked the rest of the night trying to make all the changes that had been demanded. And all this was done with good temper and gracious spirit.

The Question of Sacraments

The odds and ends of things that went over till the last day were not all of them controversial, but two or three of them involved little elements of disagreement. For instance, there was an earnest desire to state the article on the sacraments in such form as to meet the views of the sacramentarians and not offend Lucy Gardner, the Quakeress, who sat on the platform as time-keeper of the assembly. She was the woman who invented Copec, and she had opinions. She had been deeply grieved on Thursday, and she greatly admired the graciousness of Dr. William Adams Brown and deplored the fury of those who assailed him; and she was not pleased with the resolution that "under certain conditions the spiritual value of the sacraments may be realized by divine grace where the outward signs are absent." That might mean, as Dr. Scherer, an American Lutheran, pointed out, that sacramental grace would be granted when the sacraments were desired but could not be obtained. She and the other Quakers wanted the resolution to indicate plainly that Quakers had the full value of divine grace when sacraments could be obtained and the Quakers preferred not to obtain them. And so, though Bishop Gore preferred the original form, the thing was so modified as to say that "others, while attaching high value to the sacramental principle, do not make use of the outward signs of sacraments, but hold that all spiritual benefits are given through immediate contact of God through his Spirit."

And in this form it went through. For that came to be our method, of saying what we had to say vaguely enough to command the assent of most, and then to add that at this point some fly east and some fly west and some fly over the cuckoo's nest. We were determined to agree.

Archbishop Soderblom

And so finally on Saturday we came to the report on "The Unity of Christendom and the Relation Thereto of the Existing Churches." That subject had seemed almost superfluous. We were so near to the unity of Christendom, what was the use of talking about existing churches? They seemed small dust in the balance of our theories.

The chairman of the section that was to bring in this report was Archbishop Nathan Soderblom of Sweden. He was not by any means the profoundest thinker there but he was the most versatile linguist. I think I heard that he could converse in thirty languages. He could not keep still in any. When he rises to make a short speech, may the Lord in his mercy grant me a seat near the door! He was one of several ten-minute speakers at a banquet one night and when I left at the end of his first fifty minutes he still was going strong. He, the archbishop of Upsala, had drawn this verbose report, glorifying the Stockholm conference on life and worship, and saying that there were certain ways of approach to unity, namely by understanding, and by prayer, and by joint evangelistic work, and by comity, and by effective cooperation on the mission field, and so on and on and on and on.

The Primate of Ireland

He had left the matter incomplete and it had fallen to the primate of Ireland to finish it. The primate of Ireland has a French name; he is the Very Reverend Charles Frederick D'Arcy. He and Bishop Palmer of Bombay wear full beards, which is exceptional among Anglican bishops, but they were not in the same class with the orientals. The beard of the primate of Armaugh was once red; it is now gray, but his red-headedness continues temperamentally. I was not on any committee with him and did not stay at his hotel, so I am sure he did not have me in mind when he said, with no attempt to keep any of my countrymen from hearing him, "But the Americans are *so ignorant!*"

Now the archbishop of Armaugh and primate of Ireland had taken over the report prepared by the archbishop of Upsala and had tried to do something to it. It was all right as to its verbosity but it had to say a few things that had some meaning. And it had to face in some fashion the fact that the existing churches either do or do not welcome each other's members to the Lord's table. And the report as he read it said that complete unity could not be realized until "the way is opened" for all God's children to meet at their Father's table, but that "prayer and thoughtful deliberation" would have to be substituted for any such thing at present. With the gift of this stone was the prayer for the bread of life answered, and then came a warning against any "hasty means" which would be certain to "hinder the work of unification."

How the devil must have laughed at that straddle!

If all that had been read in the mellifluous voice of Archbishop Soderblom it might have made the grade. But the primate of Armaugh had a rasping, red-headed voice; and he prefaced the report by telling how impossible a task the drafting committee of his section had had, and how their "insuperable difficulties" had shown that they were "nowhere near the practical working out of a plan." He put its worst foot foremost, and he acted as if he would welcome a fight.

He had it. The fight was all one-sided. The great

body of the conference sat sorrowfully by and kept silent. A few showed signs of impatience. Bishop Gore attempted to do something that he hoped would smooth matters down a bit without giving any support to the report, and he was greeted with a shuffling of feet which is an unpleasant sign of disapproval somewhat current over there. I think it cut him deeply and he did not deserve it.

Division Among Episcopalians

In my previous article I quoted Mr. Frederick C. Morehouse of the Living Church as saying that he acted badly, and I said that he told the truth. While the misbehavior was at its height Bishop Parsons of California stepped down the aisle and whispered to Mr. Morehouse. I did not overhear that conversation, but something seemed to tell me that Bishop Parsons was saying something like this: "Mr. Morehouse, I should be very reluctant to participate in any manner in this performance of yours, but I shall be compelled to do so unless you make it plain that you do not represent the Episcopal church in the United States."

Maybe he did not say anything of that kind. Maybe he walked down the aisle to make some remark to Mr. Morehouse about the weather. But at the first convenient interval Mr. Morehouse rose and said that while he had indeed consulted some of the members of his delegation and knew that they approved of his course, he had not consulted the delegation as a whole, and he wished it understood that his words represented only his own opinion. I am confident that Bishop Parsons was glad to hear that utterance and he kept out of the fight, as did a majority of his associates. I am very glad to state that I think Mr. Morehouse's course and that of those who stood by him was disapproved by most of the American Episcopalians. But they may speak for themselves, as Mr. Morehouse spoke for himself.

It was in numbers certainly, to say no more, a small, beggarly rabble that sustained him. They were whipped, angry, resentful and futile. They had failed in all their constructive hopes, whatever they had been. They did not even carry the representatives of their own denomination. In the very last hour of a conference which, whatever else could be said about it, had been characterized by courtesy and good temper, they did and said what they should not have said and done.

Words Versus Acts

No Baptist, Methodist, Presbyterian, Lutheran or Congregationalist participated in that Donnybrook fair conducted by the primate of Armaugh and some of his American brethren of the Episcopal church, and most Episcopalians kept out of it, some of them with heads sorrowfully bowed. Let those who staged that show have the glory of it, for there was in it no glory to God. The devil had his fun out of it and turned in his expense account with a feeling that the trip had paid.

No, the history of that day cannot be written. The fight was over the suggestion that sometime, somewhere, there might be a possibility that Christians would meet at the Lord's table; but it would hardly be fair to say that the fight was over the words in the rambling resolutions concerning "The Unity of the Church as Related to the Existing Churches." The archbishop of Upsala and the primate of Ireland were a bad combination for a closing act in the drama, but they were the occasion rather than the cause. The cause was that a very small recalcitrant minority insisted on its right to declaim about their deep desire for Christian unity and their equal right to oppose any kind of Christian unity which they can ever possibly accomplish.

Bishop Brent, returning on the George Washington, sat all day and day after day in the library, with his cap drawn down over his eyes, reading novels. If a friend passed, he looked up and smiled a wan smile and went back to his detective story. I did not mention Lausanne to him. He had heard enough at Lausanne; he did not want to hear about it. I did not blame him. He was trying to forget Lausanne.

Have We Learned from Lausanne?

Have the Protestant churches learned anything from Lausanne? If they have not, it is their own fault. One thing we might well have learned, and if we now know it, Lausanne will have been worth all it cost. It is this, that we may as well forego further dependence on Lambeth proposals or other expressions of leadership on the part of the Episcopal church looking toward Christian unity. The great body of that church is sincere in its desire for unity, but it is so divided within itself that if one section of the Episcopal church should make any effective gesture toward union with other Protestant bodies, it would either be condemned by ecclesiastical authority or would precipitate a sharp division. The section that made the trouble in Lausanne is relatively small, but it is unified and insistent and knows the ways of making its will effective within that church. Its plea is, "We must go no farther and faster toward union with the various Protestant churches than Rome or the eastern churches will move toward union with us." And that means that for a hundred or five hundred or a thousand years if need be there will be no union in which the Episcopal church can participate unitedly. The group who made the trouble at Lausanne would deliberately disrupt their own church rather than that it should move toward effective union with the only churches with which it can at present unite.

Wherefore let those unite who will unite. As for those who solicit funds from men of all denominations to build an house of prayer for all nations, and then do what those do who do such things, the Lord shall lead them forth with the workers of iniquity; but peace shall be upon Israel.

Madame Sun Yat-sen Speaks

By Maxwell S. Stewart

IT HAS been said that as Dr. Sun Yat-sen was the saint and hero of the first "nationalist" revolution in China, so his widow, Soong Ching-ling, will be the heroine of the next people's revolution. Although there are few women in history who have played such a conspicuous part in the shaping of their country's destiny, yet strangely enough Madame Sun is not at all the type of woman one would expect her to be. Instead of a politically minded, dominant type, such as would befit her activities, we find her to be charming, refined, and essentially feminine according to the more old-fashioned Chinese standards. The more one knows of her background, her family and her training, the more difficult it becomes to explain the courageous and almost single-handed manner in which she has stood for the oppressed masses of her country against the present government, even though it is composed largely of members of her immediate family and their friends.

Daughter of a Famous Family

The Soong family of Shanghai, of which Madame Sun was the oldest girl, is probably the most remarkable family in China. Madame Soong herself is still living and is highly respected as one of the most capable Chinese women of her generation. Soong Ching-ling, like her brothers and sisters, was sent to the United States to complete her education. Very shortly after her graduation from college, she returned to China to marry the man who was even then China's most illustrious citizen, Dr. Sun Yat-sen, who had been the first president of the Chinese republic. At the time of their marriage he was head of the so-called nationalist party—the kuomintang—which was striving to set up an autonomous government at Canton.

Dr. Sun was respected everywhere for his fearless and tireless devotion to the welfare of the masses, particularly the industrial workers and the landless peasants. Although Madame Sun entered rather fully into the life and activities of her noted husband, her life was comparatively uneventful until after his death in the spring of 1925. His death was closely followed by the Shanghai incident of May 30, 1925, which resulted in a strong wave of nationalist feeling throughout China, which centered itself about Dr. Sun and his Three People's Principles, so that they became the outward symbol of ensuing nationalist however, managed to hold together until the end of kuomintang, and his widow shared in the unreasoning hero-worship which marked the first tempestuous days of the revolution. Despite her distaste for public life, she was virtually compelled to accept a place in the first nationalist government which was formed in Wuhan at the beginning of 1927.

Two others of her immediate family held prominent positions in this government. Her brother, T. V. Soong, who had recently graduated from Harvard, was the minister of finance; and her stepson, Sun Fo, also held an important cabinet post. At that time a brother-in-law, H. H. Kung, who was later to spring into prominence, was president of Oberlin-in-China, an American mission college in Shansi. Chiang Kai-shek, who was later to become another brother-in-law, was commander-in-chief of the nationalist army, and the hero of the revolution.

Protests Military Betrayal

At the end of March, 1927, came the split which in reality marked the end of the people's revolution. Chiang Kai-shek, having just captured Shanghai and Nanking, set up a new government at Nanking in defiance of the Wuhan government and, having the resources of Shanghai behind him, was able to maintain his control and bring about the downfall of the original nationalist government. The Wuhan regime, however, managed to hold together until the end of July, when a group of militarists led by Tang Sheng-chih organized a coup d'etat which drove out the nationalist leaders and established in their place a military dictatorship. On this occasion there was just one voice in all China fearless enough to be raised in public protest, and it was that of Madame Sun Yat-sen. She issued a long proclamation which will probably rank as one of the historic documents of modern Chinese history. In it she stated in no uncertain terms that it was her conviction that the military leaders had betrayed the Chinese people, and set back by many decades the cause for which Dr. Sun had labored so unremittingly. The following quotation gives some idea of the power and sweep of her declaration:

> Today we face a crisis, and we must make a searching investigation into fundamental questions in order to find fundamental answers to our problems. We must answer questions concerning the nature of revolutions in general, and of the Chinese revolution in particular; whether it is to be a mere political or a true social revolution, and what changes are involved therein.
>
> In the last analysis all revolutions must be social revolutions, based upon fundamental changes in society; otherwise they are not revolutions at all but merely changes in the government. Dr. Sun has given us his Three Principles, and it is the Third Principle, that concerned with the livelihood of the people, that is at stake at the present time. It is this principle which answers the questions concerning the fundamental changes which China is now passing through. This principle was held by Dr. Sun to be the basis of our revolution; in it we find his analysis of social values in which he declares that the labor and peasant classes are the foundation of our strength in the struggle to overthrow imperialism and to unify the country.
>
> We have made mistakes . . . and we must correct them. But we must not betray the people. We have built up in them a great hope, and they have placed in us a great faith; to that faith we owe our final allegiance.

This manifesto was immediately suppressed, and only a few of the foreign language papers dared to publish it. Madame Sun herself left Hankow, and sailed down the Yangtze to her home in Shanghai. While in Shanghai, Chiang Kai-shek made a special effort to persuade her to align herself with the then none-too-stable Nanking regime; a special train was even offered her if she would consent to go to Nanking. However, she steadfastly refused to listen to his pleas, and reiterated some of the statements in her manifesto so that the world might know that she had not meant to except Chiang from her general denunciation of the militarists.

In Virtual Exile

After a few weeks in Shanghai, Madame Sun felt that it would be best if she would leave China as long as the reactionary leaders remained in power. She went first to Moscow; then, after a few months in the soviet capital, she proceeded to Berlin, where she remained until this last spring. Meanwhile the Nanking government had come more and more under the control of her immediate family. Her sister, Soong Mei-ling, married Chiang Kai-shek, who had gained almost complete personal control of the unified government. Her brother, T. V. Soong, who had formerly been at Hankow, was finally prevailed upon, after the marriage of his sister, to become minister of finance in the Nanking government. Madame Sun's brother-in-law, H. H. Kung, became minister of commerce and labor; and her stepson, Sun Fo, also accepted a position in the reorganized government. Madame Sun herself was elected a member of the central executive committee, a position, however, which she never accepted.

Consequently, when it was announced that Madame Sun would return for the state funeral of Dr. Sun last June, there was much speculation about her attitude toward the present regime. For the Chinese, family loyalties have always been supreme, and it has been rarely indeed that any Chinese has dared to defy his family. Still more unheard of is it for a Chinese woman to stand against her family, or to even desire to do so. When Madame Sun went into exile, she had no direct family connections with Nanking; she returned to find virtually her entire family directly connected with that government, and even the body of her late husband was being officially laid in its final resting place in Nanking. Under such circumstances, no one would have been greatly surprised if Madame Sun had relented from her vigorous opposition to that regime and withdrawn from active politics. No other course seemed open to her.

Under Surveillance

From the moment of her arrival from abroad she was surrounded by her family. Outsiders were prohibited from seeing her. She went through the funeral ceremonies nobly and then retired to her Shanghai home, maintaining all the time a discreet silence on public questions. Slowly rumors began to creep out that relations between Madame Sun and her family were not as harmonious as they appeared to be on the outside. Everywhere she went she was accompanied with suspicious zeal by one of the "family." It was a regular organized system, under the direction of Chiang Kai-shek, and she was virtually a prisoner. Chiang made many attempts to see Madame Sun to try to induce her to support the government, but she consistently refused even to talk with him.

Then suddenly, on August 1, came the act which caused almost as much consternation as if she had tried to assassinate Chiang himself. In a cablegram to the League Against Imperialism, Madame Sun wrote: "While the oppressed nationalities today form a solid front against imperialist war and militarism, the reactionary Nanking government is combining forces with the imperialists in brutal repression against the Chinese masses who are striving for national independence." She further accused the Nanking leaders of being mere catspaws of the powers in their efforts to stir up war against soviet Russia, and declared that the Chinese masses would not be deceived by such tactics, but would know their true friends.

Attacks Nanking Government

Madame Sun's family were thunderstruck; they were simply overwhelmed; for they had thought that family ties would bind her, and that finally they would succeed in adding her name to the list of supporters of the government. They made frantic efforts to get her to disclaim responsibility for her statement, but she maintained her position valiantly. Finally, however, life became unbearable for her, and she resolved once more to go into a self-imposed exile. Again her family frantically tried to dissuade her, but to no avail. She left her native country once again at the end of September, presumably not to return as long as Chiang Kai-shek retains his control.

Just before she left China this last time, Madame Sun prepared a magazine article in which she presents graphically in form of a dialogue the fundamentally divergent views of her "family" and herself.

The former view is represented in this paper by Tai Chi-tau, a former friend of Dr. Sun's. He is reported as saying: "Even if the government had committed a mistake, you had no right to speak openly. You must abide by party discipline. And the worst of it is that the telegram is addressed to foreigners. It amounts to disgracing the government and the people, your own people!"

To which Madame Sun replied: "Regarding party discipline, I do not belong to your 'party,' although I am 'indebted' to you for packing my name on the central executive committee. . . . Your insinuations are insulting, but rest assured that no one considers the Nanking government as representative of the Chinese people. I speak for the suppressed masses

of China, and you know it. The world can easily distinguish whether that foreign body to which I addressed the telegram is friendly or inimical to the interests of the Chinese nation and the people."

Revolution Not to Be Deferred

And at another place Tai is quoted as having remarked: "You are too impatient, Mrs. Sun. Revolution cannot be accomplished in one day. You must surely realize that the Three Principles cannot be hoped, by any stretch of the imagination, to be accomplished in a few generations. They may require three hundred or four hundred years. Who can tell?"

Madame Sun: "Evidently you are now quoting from your modified Three Principles. Dr. Sun himself had declared that the revolution could be carried out successfully within twenty or thirty years if the members remained true to the cause. In fact, when he drew up the program he formed them with the idea that they were to be accomplished *within his own lifetime*. . . . But I must warn you against interpreting Dr. Sun as an idol, as another Confucius and saint."

Tai: "Have you failed to notice the great progress made in every department of the government—the reconstruction that is going on, new railway lines proposed that will transform the communication of the country and relieve the people's sufferings? Are there not worthy achievements amid difficult circumstances and obstacles which confronted us?"

Madame Sun: "I have noticed nothing but the wanton killing of tens of thousands of revolutionary youths who would one day replace the rotten officials. Nothing but the hopeless misery of the people, nothing but the selfish struggling of the militarists for power, nothing but extortionate taxes upon the already starving masses. . . . I do not demand the absurd, but I do demand that you all stop raising your standard of living. It is already too luxurious, and a million times higher than the average person's. Militarists and officials who a few years ago I knew to be poor, are suddenly parading about in fine limousines. Do you think that if Dr. Sun were living he would approve of such a state of affairs?"

One might well ask, in view of the fact that her family is completely against her, how are we to explain the stand of this remarkable woman? There seem to be only two possible explanations. One is that Dr. Sun's influence was so profound that nothing can eradicate it, and the other is that we are dealing with a true heroine, such as the world rarely sees.

Salvation by Sorghum

By D. Elton Trueblood

MY WIFE was sorely in need of molasses, or at least she said she wanted some, and I volunteered to conduct the search. I had caught a faint rumor to the effect that any amount of this delicacy could be purchased at a farm seven miles away, so I guided the car in that direction. The lady at the big house said there was molasses to be had on the farm, but I must go to Uncle Joe for it. Uncle Joe lived across the swamp from the big house, in a building made of hewn logs and plaster, which left me undecided as to the location of the front door. By this time it was four o'clock in the afternoon, but a young Negro inside was eating his dinner, evidently with good appetite. He was kind enough to tell me that I could find Uncle Joe down by the pig sty.

At the edge of the timber I found an enclosure made of long poles, and inside a restless pig ran through the soft mud at my approach. Beyond the sty an elderly man was approaching with a few dead weeds in his right hand. He spoke to me pleasantly and I had some difficulty in knowing whether he was white or colored, but my conclusion was soon reached on two accounts: first, he said "Sir" in addressing me, and, second, the younger man in his cabin was black. His face was as white as mine, but he had clearly come to think of himself as a Negro.

We spoke at first of the dried weeds in his hand. He had been rather "poorly" for two or three weeks, but on this day he had felt strong enough to get up and go out to get some medicine. This particular weed grew only in swampy places and he liked to go to look for it himself. It had cured him of this same disease on the occasion of former attacks, and he was expecting relief again. He wanted to know if I had ever used this medicine and I had to admit that I had not. Secretly I rather envied the old man and thought he found his medicine in a far more attractive place than I found mine. The faint smell of pine cones and the sound of birds appealed to me more than the memories of soda fountain odors and auditory atrocities of drug store music.

Sorghum Was His Life

The man was clearly ill, but his face brightened when he found what my mission was; sorghum was his very life. We walked together to the tiny factory he had built, consisting of a press, outdoor evaporating pans, and fire box. Nearby was a large pile of discarded cane stalks which was explained by his statement that he "made them" for other people, and took every fifth gallon as compensation. The word "them" referred to the molasses which he consistently con-

strued as being plural, though I did not hear him use the singular form. I wondered how large a "molass" might be, and wished I might see one.

One of the first questions Uncle Joe asked me showed how great his pride was in his cherished work. How did I find out that he was a maker and distributor of molasses? The question interested me because I had heard physicians ask similar questions of their new patients, and public speakers ask it of those desiring their wares. I suspected that the old man's pride in his particular product was not far different from human pride in any hard won success. I told him of the rumor that had come to me seven miles away and that seemed to please him as much as it would please an American novelist to be discussed in a European review. Uncle Joe said he had been in my section of the country and liked it very much, but, since getting older, he had stayed pretty close home.

My host first described the simple manufacturing process, showing how he took off the scum. A pile of this waste matter was close by and was so vile, he said, that a hog wouldn't eat it. In a little shed near the outdoor apparatus, he kept the finished product in cans, from one of which he took the quantity I wanted to buy. I was surprised at its clearness, and he said in reply that in dry years he could make it as clear as honey. As we became a bit better acquainted he confided to me that he was known all through the community for his sorghum and that a growing number of people came each year to buy.

Secret of Happiness

Finally I told him goodbye and went my way. But I could not escape the conviction that I had been permitted to observe a living example of a great truth. Somehow or other the man had discovered the secret of true happiness and his life was a success. He had found something which he could do well, something which gave free expression to his best powers. Sorghum was his salvation; it lifted him above the rude cabin and the pig-sty; it made him an artist. He was a creator of something excellent and the very creation gave him the most enduring satisfaction that we know in life. He was helping to give form to waiting matter and participating in the work of creation which the Book of Genesis so aptly says God long ago *began,* if Dr. Moffatt's translation is correct.

As I walked away I thought of the Stagirite and of his famous definition of the manner of life which produces happiness. "The exercise of vital powers," I murmured to myself. "Yes, they certainly are vital, and they are in the way of excellence, too." There is an excellence of molasses as truly as there is an excellence of a temple or of a sonnet. "But does such a life afford scope?" I asked myself. Assuredly it does; there is more scope for making good molasses in the life of Uncle Joe than there would be in mine, for he is not bothered with other problems, and can face his task of sorghum making without haste. Uncle Joe, I am sure, never heard of Aristotle, and yet the old Negro has discovered for himself the great truth so well stated by the brilliant tutor of Alexander.

All men and women who really achieve happiness are doing in their own way what Uncle Joe is doing in his, they are impressing form on waiting substance. The architect uses his vital powers in the way of excellence by taking plain bricks or boards or stones and giving them a form at once beautiful and useful. In the very act of such creation the architect forgets himself and finds the secret of the rich, full life. The poet takes dull, uninteresting sounds and weaves them into such patterns that they haunt us. The man who moves along such a path in the production of what is excellent, finds that all other pleasures, such as love and delight in nature, are enhanced by the creative experience.

An Artist's Task

My own task, which gives me the keenest happiness, is that of trying to change boys into men, but it is not essentially different from Uncle Joe's task. I am working to give form to human raw material, as he is working to give form to cane juice, and as Phidias worked to give form to Pentelic marble. Activity of this kind gives enduring satisfaction because it includes difficulties to be overcome and because excellence is a tantalizing goal. The happiest person in the world is the artist, but there are almost as many kinds of art as there are persons. The minister who tries to transform a church into a "beloved community" is as much an artist as the man who tries to transform oil paints into a picture that will catch and state the meaning of motherhood.

The sad part of the story comes when we realize that, though every man can be an artist, not all are as wise as Uncle Joe. It is thoroughly possible and distressingly common for men in Uncle Joe's station to exist in bitterness or despair and find life utterly meaningless. It is possible to go on, simply doing what must be done, without ever finding one's best medium of artistic expression. It is increasingly true, in our age of industrialism, that men and women must find their artistic mediums outside of their bread and butter labor. Apparently even Uncle Joe finds this necessary, for he cannot live by sorghum alone. It is easy to see that, while he is hoeing cotton or stripping tobacco, his real interest is in his tiny factory, and that he is only keeping the kettle boiling until he can get to the work he loves. But his satisfaction in the making of sorghum is so great that it makes the dull labor bearable.

Teach Men to Be Artists

Can we do anything finer for those we love than to help them to find for themselves the secret which Uncle Joe has discovered? The way to help men is to teach them to be artists, to lead them to the joy of exercising their vital powers in the way of excellence. But to make this thoroughly possible many

situations must be changed. Many are so cramped by poverty or disease that their lives do not really afford adequate scope for the exercise of vital powers. Is that not the real reason why we must change what we call society while we are trying to change individual men? Aristotle and Uncle Joe found the secret of the good life for themselves, but not all men are so fortunate; we must help them to find it.

BOOKS

A Noble Vision of Jewry

THE WALL OF WEEPING. *By Edmond Fleg. E. P. Dutton & Company,* $12.00.

THE morning papers were filled with the "Wall of Wailing" in Jerusalem, when as though predestined for such an hour the poem "The Wall of Weeping" appeared. Seldom can there have been so timely an hour for publication. While all the world has been compelled to think once more of the sorrows of the Jews, there is provided a poem of fire and passion in which two poets of genius conspire to take once more the silver trumpet and call to their ancient people. There are moments in reading this poem when the reader will declare that prophecy is not dead in Israel.

M. Edmond Fleg is a French Jew who writes his poems in French; his book "Moses," when it appeared in the English translation, came as a new and glorious thing—the vision of Moses as he lived in the heart of his people. It is M. Fleg who has written "The Wall of Weeping" and the translator is an English poet of genius, Mr. Humbert Wolfe, whose works "News from the Devil," "Requiem," and translations from the Greek anthology make many of us look to him as one destined to take a high place among our English poets. When one poet writes, and another translates, there may be something more than the sum of their gifts. Two are gathered together, and there is Another with them.

The book, it should be said, has been issued in a limited edition, of which 500 copies were reserved for Britain and 250 for America, but it should not be long before a popular edition is demanded.

The poem begins at the Wall of Weeping where the wandering Jew comes to the twelve tribes, weeping for the lost temple. "House of the Highest, where are thy glories?" they ask, and there is no comfort for them. But the Jew speaks in the midst of that litany of pain, which rises and falls through the ages. It is a new age to which the wandering Jew has come; and in that age he bids his brothers, who are weeping, lift their eyes to where the dawn appears, "Stripped of the blinding bandage of your tears." But they are not comforted; they cannot cease from weeping while a single tear "falls in the furthest island unrequited." The Jew bids them seek for a Temple that is not yet, but they will not hearken, and he thereupon "falls upon sleep and becomes the dreamer":

> "The Jew lay down beside the Wall of Tears
> and while he slept, the immemorial years
> with Judah mourned the glory that is fled,
> and were not comforted."

In the central part of the poem, the dreams which the dreamer sees are described. In them, according to the convention of the poem, the reader is shown with all the wealth of a daring imagination the world in the heart of which the Jews are called today to play their destined part. First, he beholds the cities of the world. The great dead Cities of the Past speak and he sees them fall and crumble. "Shadows behind their shadows, the pale battalions march"; the cities are like ghosts in the dark. Then the Dead Cities warn the Cities of today:

> "Each of us sought to pluck the stars from heaven.
> Men have forgotten us, but God has not forgiven."

But the Living Cities will not listen, and dance like Salome before the Dreamer.

Then follows Part III, which is headed "The Great War." It might be justly called the apocalyptic element in the poem. In it the poet shows how man has torn the metals from the earth and made the mountains his playthings, how "the rivers and seas exchange their cool cantata for the oratorio of hell," and how the mares of destruction with the Black Horse of death leading their squadrons whirl through the spaces of the air. It is the Apocalyptist dealing with the armaments which man has devised—with the fierce powers of destruction and death which he has made for himself. Earth has travailed much and won many glorious triumphs. She had made a mirror with the soul that is man's to read the hymns of the stars, but to the stars, her sisters, she cries:

> "And now my sons have wantonly destroyed
> the fruits of my labor with their hands turned traitor,
> have with my harmonies recalled the void,
> and plunged in dark the love of the Creator."

In Part IV, the Antichrist, the Lord of Hate and War, appears and enjoins his black commandments:

> "For I, thy God, am a jealous God.
> I am the Antichrist and the years await me
> who visit the father's righteousness
> upon the innocent child. Yes
> unto the third and fourth generation
> of them that hate me!"

But the mothers of the dead do not cease to lament their murdered sons and Mary Mother speaks to them. She too had suffered when her Son went to Calvary. They make answer that they were not even by the side of their sons when they died. Over against the boasts and tyrannies of Antichrist there are many voices raised. The Dead denounce Antichrist, the accursed bandit, who has stolen life from us.

> "Thief, stealing in the cause of wrong
> The loving kindness of the young."

Of all the curses which have been uttered against the Antichrist whose power is revealed in war and its devilments, there can be none more terrible than these:

> "And thou hast stolen, accursed bandit,
> today and all the days beyond it.
> And those to come, because of this,
> pain's jailers, sorrow's justices,
> must in abasement bow their head,
> because we died and are not dead."

All the wanton loss of war, which is itself but the crowning act of the spirit of lovelessness, is set forth here.

But in such a world the future generations appear and salute the Dreamer as the Son of Man, who is to lead the world beyond tears.

There is nothing in the poem more moving than the story

of the building of the ultimate Temple, as the future generations tell it. All the story of the earth and all the craftsmanship of its children will be given to that last work of the spirit of man.

"Who lays the carpets? We, say the meadows,
We stripe the carpets with sun and the shadows.
Who lights the candles? We, say the stars,
in the ebon sconces with golden bars."

It is their joy to build in the new dawn a temple of peace eternal,

"and the world restored remember the gold weather
when all the sons of morning sang together."

So they came, in the vision, with all the riches of earth to the last supper, at which the Dreamer is the guest, and the weeping mothers are the host of all the world; and both the mothers and the dead cry:

"we magnify the Lord and we accept."

And the Dreamer hears the Jews weeping in his dream and wakes. At the end of all, the Jews are heard still weeping but seeing the end of sorrow.

"Dark are thy ways! Oh, who can find them?
O Lord of distance, and yet we see
the days bring a wisp of Thy glory behind them,
the nightfall a step on the path to Thee."

The poem is indeed a call to all who sorrow for a lost temple, to arise in the day that is come to build out of their sorrows and agonies a new Temple. It is a call not to the Jews only but to man.

The vision of an ultimate Temple, a last Eucharist, which will also be the first perfect fulfilment of the Lord's bidding, will be read by the Christian believer with mingled feelings; he will miss something of unspeakable moment in the vision of the Last Supper of all, but there is so much in the poem which is in the very heart of the Christian hope, that he will not think much of what is missing, but of what he shares with this great poet.

To that Last Supper, as the Christian believes, where Christ himself shall sit down with his people, they will bring indeed all the glories of earth; all mankind will be there in that Upper Room; all the sorrows and all the sacrifices of mankind since the world began; they will be there in the bread broken and the wine poured out; they will be found there refashioned and remolded; and all creation shall be set free into the liberty and the glory of God.

"From manger and from den
from wilderness and pen,
the tame thing with the wild,
fearless and reconciled
wolf, cattle, lamb and leopard,
folded by one bright shepherd,
beyond both want and weather
in God lie down together."

It is a vision which will bring Jew and Christian into a deeper understanding of each other, and it will make the beart of all who read it look forward to the extreme dawn of time and to the "Last Supper of the human race." There the Jews for their sorrows, as one of their own number said, will find a far more exceeding weight of glory.

EDWARD SHILLITO.

CORRESPONDENCE

Other Legion Chaplains Speak

EDITOR THE CHRISTIAN CENTURY:

SIR: Having served overseas with the 137th infantry, spending several months in base hospital 114 at Bordeaux, France, and having been for the past eight years adjutant, historian, and chaplain in various American legion posts may give me a position from which to write. Personally I am in sympathy with the pacifist movement. I have on more than one occasion felt the sting of legion officials. Col. Hanford MacNider, while assistant secretary of war, wrote me a long personal letter because of my opposition to the national defense act. At a certain county convention where I spoke, three other speakers opposed my stand with appeals to the crowd for "loyalty," "true patriotism," as against "peace-at-any-price." I am embarrassed by the action of the legion asking for an investigation of such organizations as the Federal council of churches, knowing what a pitiful spectacle will be made of us as an outcome. We will be, if we have not already been, placed in the same category, by the thinking public, with the laughable D. A. R. However, let me say, the American legion is to play an important and, I believe, highly worthy role in the affairs of the nations. Through the F. I. D. A. C. it has an international contact. Right here is a good stiff peg on which to hang some substantial thinking. My belief is that the rank and file of legionaires are swinging away from its leadership on the matter of national defense and welcome a more modified military program such as is advocated by President Hoover.

Had Carl Knudsen carefully read the proceedings of the Louisville convention he would have seen that there was a resolution looking forward to the elimination from the preamble the words "one hundred per cent American," and substitution therefor of the words "pure Americanism," which indicates a forward move. There is much about national and state legion conventions which I cannot but condemn. When I was a delegate to the Omaha convention I positively know that the gambling was engineered by outside men making game of the legion boys, and that as soon as it came to the attention of those responsible for the convention it was speedily, effectively suppressed. A good deal that passed for drunkenness was simply good-natured tomfoolery, with less real alcohol than is in much sacramental wine.

In my experiences as minister and legion official there is too much unfriendly criticism coming from the church. Much of this is based upon ignorance of the organization's wide humanitarian program, and the nature of its membership. Why do not more clergymen, teachers, professors get into the organization and mold it from within rather than snarl at it from without? There are 28,000 veterans now in hospitals. If the legion did no more than to see that these men were properly cared for it would be vastly worth while. But that is merely one of a dozen other worthy practical projects it carries out in a remarkably fine way. While I always pray extemporaneously at legion affairs I also pray for the church I love so well. They both need praying for equally.

Afton, Iowa. CLARK W. HOWARD.

EDITOR THE CHRISTIAN CENTURY:

SIR: If we knew the name of the unknown chaplain who is responsible for starting this row in the American legion, and the name of his post, we might be in a better position to find out what has actually happened. The post commander, I believe, might enlighten us on the subject by explaining his own side of the question. Yet, from a careful analysis of the statement

ascribed to the said chaplain, it is not difficult to surmise how and why his language must have appeared to be offensive if not insulting. His only reason for belonging to the legion is that he subscribes to its "avowed principles" and offers himself as a means for the purification of it. "Why should we allow the organization to be completely dominated by intolerant military jingoists, office seekers and inebriates?" Indeed, he is very noble. But nevertheless, if I had been a member of his post I should have insisted on having the chaplain-elect explain his own language. Why bring in the excuse of "militarism"? The question is one of gentlemanliness and tact. It has to do with the sort of behavior which an officer of *any* organization is required to maintain.

If it is true that some legion officers are exaggerating in their request for military preparedness, it is also true that many well meaning but misguided Christians are carrying on an insidious propaganda which exaggerates in the opposite direction. Their so-called pacifism is of such nature as to appear utterly repulsive to a patriotic American. When we hear of wars and rumors of wars this is not necessarily a sign that the kingdom of heaven is at hand. It may be an indication that hell is about to break loose. So, even as "Michael and all angels fought against the dragon," it may not detract against our "angelicness" to follow in their train. This question, of course, is open to debate, and I admit that the unknown chaplain might have been right. Still, if he had been right, he certainly did not act so as to show that he was. Why did he not appear before the assembled post and give an account of his own faith? Everybody respects a courageous stand. But instead of that, he quietly slunk away, pleading high nobility of motives, and refusing to explain his own language by resigning from the legion outright. I would not argue whether he is really a yes-man; but in this particular occasion he seems to have acted like a no-man.

Salisbury, Conn. HENRY JOSEPH CHIERA.

EDITOR THE CHRISTIAN CENTURY:

SIR: Will you print a brief reply to Mr. Carl Knudsen's "Are Legion Chaplains Yes-Men?" The writer is a legion chaplain and served in battle as chaplain of the 26th infantry, First division.

First, election to office is a privilege, not a right. I would not deny the chaplain mentioned membership in a legion post but I would most certainly not vote for him for any office, political, social or religious, if he showed as great willingness to repeat unverified gossip about the shortcomings of the organization as he did about the American legion, if he went directly contrary to the rules of courtesy and brotherhood that should govern an organization as he did when he made that slur about noncombatants, who served where they were ordered not where they chose, if he implied the organization was run by selfish and debased men. We would probably not deny membership in a Christian church to a man lukewarm in his belief in Christianity and ready to repeat the charges made by opponents rather than the good that could be said about the church, but would we choose such a man as minister, as bishop, or as moderator of an assembly?

Second, the opinions of any commander in the American legion are not binding on individuals or organizations. Any legion chaplain can offer extemporaneous prayer if he so desires. The ritual expressly states this. That for convenience and uniformity we have written prayers ought not to alarm anyone when even Presbyterians have them in a book of common worship. As I understand it, legion chaplains are freer than Roman Catholic and Episcopalian clergymen who must read the prescribed prayers.

Third, Commander McNutt may have been unwise and foolish on the cruiser matter, but since when has Herbert Hoover been kaiser in America? Every American citizen has the right—and it should be a right more often exercised—to criticize the acts and words of all public officials, including presidents, congressmen and supreme court justices. They are our servants and need to be reminded of that fact often. As regards the merits of the controversy, I quite agree with the President. Further Mr. McNutt could speak only for Mr. McNutt. The American legion speaks through its convention and only the official actions there taken are binding upon legionaires as legionaires.

Fourth, whatever restraint may be imposed upon legion chaplains is due to the fact that some chaplains are, it must be said, not wise and gracious enough to make their talks and prayers brief and free from sectarian bias. I believe a Christian minister should be unmistakably a minister of Christ anywhere, but in acting as chaplain for a body of men of all creeds or none he might well pray as did the Master in his Lord's prayer, so brief, so comprehensive, so non-sectarian. As to censorship of a chaplain's economic and political views, I have seen less of that in the legion than in other organizations and I believe the legion leaves its chaplains freer than any of the great religious denominations do their ministers.

Bordentown, N. J. ROBERTS WILLIAMS.

The Gospel Hymn

EDITOR THE CHRISTIAN CENTURY:

SIR: I recognize the contribution which Dr. Lorenz has made to our church music, but I do take exception to his article. The present movement against the gospel hymn is not carried on in the city churches of the formal type only. I have never served in a city church. My disgust for the gospel hymn has come out of my experience of country parishes, the one-room church building. The gospel hymnals have littered our small churches with the cheapest of church music of our age. The publication of these gospel hymnals has been a very popular business. The hymns in them have been composed for publication. We have had quantity and not quality. Dr. Lorenz himself admits the inferior literary quality. The gospel hymns, he states, are for congregations composed of readers of popular magazines, newspapers and light fiction. Now, as I sense the movement, it is the purpose of the leaders to endeavor to lift the average congregation above the level of newspapers and popular magazines, as these are reflected in the gospel hymn.

Dr. Lorenz should not mistake the movement against the gospel hymns. There was no golden age for the writing of great hymns. Our own age is producing great hymns that shall outlast our time. The movement will rid us of those dull, weak, banal, mechanical, and even vulgar gospel hymns; just as this type of composition of Watts and the Wesleys has been lost with time. I speak as one who has never had the contact of the city church nor the college church; for I feel that all the services of the small church need to be freed from the cheap effects produced by the gospel hymn.

Shelburne, Vt. LOUIS W. HENCK.

EDITOR THE CHRISTIAN CENTURY:

Sir: I have no desire to seem to show that Dr. Lorenz's argument is fallacious. But there are some things that may be said for the other point of view. Hymns should be used to worship God. Dr. Lorenz thinks they are to create an atmosphere and attitude. If to worship God, the hymns should be objective. The article suggests such subjective hymns as "I need Thee every hour," "Blessed assurance" and others.

The question is asked, if we are to eliminate the gospel hymn, what is to take its place? The place need not be filled. It would be a deepening experience to realize that we are not ready to sing easily regarding God. If singing were infrequent enough it might come to one as something very real. Even hearty singing, as now, three or four times in a service does not suggest reality in the words sung.

Dr. Lorenz seems to feel that the work of the gospel hymn is stayed by "a dilettante taste, or a meticulous connoisseurship." There are facts for such a feeling. This further, however, should be acknowledged—that no church desires to sponsor in any community, large or small, anything but the truth in which it actually believes. Hymn book theology can be stressing points of view long since passed by the mind of the church. So that the

whole matter is something more than taste. It is part of a desire for the truth.

Edmonton, Canada. RUSSEL MCGILLIVRAY.

EDITOR THE CHRISTIAN CENTURY:

SIR: The article in the Christian Century for December 11 by E. S. Lorenz is very interesting to me because it deals with a subject that touches a chord that is responsive. I am wondering if the subject is not more or less off the track. I rather feel that the question being raised today is not between the old songs and the new from a literary standpoint, but between the old and new from a musical standpoint. The modern jazz has certainly been able to get into our hymnody until Sunday schools all over the country, and a large number of churches both for morning and evening services think they must have songs with a swing, songs with pep. The faster they can be sung and the greater amount of action produced the better they are liked. Our age is being fed on such a song diet until it has lost its appetite for anything else.

Take Mr. Lorenz's claim that the value of the hymn depends on the appeal it makes. This may or may not be true; it depends largely on the appetite. But the jazz type song certainly has made its appeal to the people so that we find them unwilling to use other kinds. People now don't like the good solid, soul-stirring song, just the light, catchy, noisy type.

For eight years now I have been using the Methodist hymnal in both church and Sunday school in two communities where the appetite was strong for the modern song. Of course I have met with plenty of opposition and constantly hear the cry, "Give us some different book," but our musical standard is being raised and our children are getting an appetite for good solid, evangelistic, worshipful, helpful songs with the much noise and demand for speed taboo. Right now I am experimenting in the church service by seeing how long I can go without repeating a song. I have gone for three months and see no reason why I can't go through the year. I will not hesitate to repeat a song that I need to fit into my service, but with 700 songs in the book I think I can get seven for each Sunday of the year without singing the same few over and over.

Mr. Lorenz introduces a subject that is well worthy of our serious study. For doing this I want to thank him, and express the hope that we shall undertake to capitalize our music, for there is no greater builder for the kingdom that we have ever discovered, and I wonder if we have begun to know the possibilities of this great force?

Standish, Michigan. DAVID SHUGG.

EDITOR THE CHRISTIAN CENTURY:

SIR: Dr. Lorenz has indeed "conceived and expressed" his thesis for the gospel song with "marked ability and restraint," with so much of restraint, in fact, that there remains much yet to be said. Like Dr. Lorenz, every friend of the gospel song is "well aware of the criticism that is in the air" but one may seriously question whether, as your editorial suggests, "it reflects the background of a widespread reaction away from the type of song of which he is sponsor." The difference of opinion on this subject certainly is not the difference between the cultured and the uncultured—between wisdom and ignorance. By native ability, by training, by temperament, Dr. Lorenz is easily the peer of any who may undertake to show the "fallacy of his argument" for the gospel song. And, I have heard him plead with pastors for rightful appreciation and wise use of the standard church hymn with much less of restraint than is shown in his argument for the gospel song. To me it is evident that Dr. Lorenz has the advantage of those who represent the antagonistic view in that a much wider range of experience enables him to appreciate values which others overlook. My own opinion, based on careful observation covering more than a quarter of a century of interest in the subject, is that the "widespread" reaction away from the gospel song has a highly concentrated leadership with a limited range of experience, and motives as open to the charge of a purely mercenary objective as are the motives of any one interested in furthering the use of the gospel song.

Certainly the thousands of pastors, in all Protestant communions who use or sanction the use of the gospel song in certain of the services of the church, can have no other motive than that of accomplishment. The gospel song they find to be an instrument of power to accomplish a good end which in their judgment can best be accomplished in the use of such means.

In a New York newspaper I read, last Saturday, the announcement of a "people's service" in the Fifth Avenue Presbyterian church, Dr. Henry Howard, pastor. This service was inaugurated by Dr. Howard soon after he assumed this pastorate. Its distinguishing feature is the use of the gospel song in place of the statelier music used in the more formal services of this great church. Not long ago a trustee of this church, a nationally known man of affairs, a conservative Scotchman, by the way, spoke to me with marked enthusiasm regarding this service. A great admirer of Dr. Howard, he attributed the real success of this service in reaching a new and larger constituency to the interest in the type of music used in the service.

The attempt to differentiate between the older "gospel hymn" and the more recent "gospel song" on the part of certain publishing and editorial interests would, to the careful observer, seem to be quite largely a matter of copyrights. My candid opinion is that the best of these gospel songs now so sharply criticized will enlarge the circle of their friends as rapidly as copyrights expire.

Essex, N. Y. G. O. WEBSTER.

EDITOR THE CHRISTIAN CENTURY:

SIR: I will (the Lord may not) forgive you for printing "The Gospel Hymn," by E. S. Lorenz. Our standard hymns are the "winnowed product of two centuries," says Mr. Lorenz. For that reason we should not use vain tinkles until a later generation rejects or winnows them. Most rightminded people have no desire to experiment with polygamy, promiscuity, etc. History's lessons are sufficiently clear. Why not be as sensible with church music?

Never did I get the idea from my professor in hymnology that the hymn is "an absolute entity, standing alone." One of several things I shall never forget is the repeated emphasis that the hymn should minister to a high type of spiritual life. And I shall never forget the first lessons from "Where cross the crowded ways of life."

This business of appraising hymns, as Mr. Lorenz does, according to their "appeal to the people who are to sing" is mighty loose. By the same logic many people are entitled to alcoholic beverage. Successful appeal is primary; intrinsic value is secondary. What a tragedy! The "great" hymn, "A mighty fortress is our God" does not bring the "desired reaction" in four-fifths of our congregations! (I am accommodating myself to the proposition that Mr. Lorenz's "desired reaction" is really desirable.) The hymn is admittedly great, but impotent!

I am extremely distressed about a matter not at all at a safe distance. I am not a bit sure that our venerated fathers in Christ did not err grievously in spite of their divine credentials. It is indeed difficult for me not to believe that I have been begotten through the gospel. But that business of heredity. Instead of bearing the marks of the Lord Jesus, I bear the marks of anemia, mediocrity, infantilism and must take diet and remedies accordingly. And what is both so comforting and yet more distressing is that I have so many brothers. And now I am supposed to relegate great hymns, as Jonathan Edwards did the psalm versions. Yes, re-edit Amos, Isaiah, Jesus to fit people who are so sacrilegious as to dance to the terrible melody of the gushing blood and the death groans of the Christ. This popular trend, so clearly seen in much contemporary church music, is due to a fundamental misconception of the cross. We are not called to distribute Christmas presents. We are called to participate in the creation of a new humanity under pain of a crucifixion in our own lives for every achievement.

Lind, Wash. JOHN SEETHOFF.

NEWS *of the* CHRISTIAN WORLD

A DEPARTMENT OF INTERDENOMINATIONAL ACQUAINTANCE

Dr. Cadman, at 65, Sees Increase In Spirituality

Celebrating his 65th birthday late in December, Rev. S. Parkes Cadman looked back to the year of his arrival in America, 40 years ago, and declared that he had witnessed "a tremendous increase in world-wide spirituality" since his coming. Elaborating his views, he said that while men had long had "splendid ideals" they were now gaining the "moral courage" to put those ideals into practice. Any decrease in church attendance or decline in other forms of religious observance is unimportant in view of the existing concrete evidence of the modern spirituality, he added. He cited as evidences of this spirituality the tendency to outlaw war, a better understanding among religious sects and an increasing tendency to accept social responsibility for "unfortunates." The source of the "inspiration" for this work is in religious teaching, he said.

Pittsburgh Capitalist to Spend Ten Million for Public Welfare

A gift of $10,000,000, to be expended through a philanthropic foundation and in the interest of public welfare, is announced by Maurice Falk, capitalist and philanthropist of Pittsburgh. The fund, established as a memorial to Mrs. Falk, is to begin operating early this year. The entire fund, both principal and interest, is to be expended within 35 years, the announcement set forth.

Catholic Estimate Finds Two-thirds of World's Population Non-Christian

Accord to the Catholic Citizen, figures based on recent authentic Catholic estimates reveal that two-thirds of the world's population of 1,850,000,000 is pagan. The number of Catholics is placed at 325 millions, or a little more than one-sixth of the whole population, and the non-Catholic Christians are said to number a second sixth. The Christian population is nearly all in the western world, that is, in Europe and America.

Three Churchmen Honored By Jews

Three Protestant leaders have been honored by the American Hebrew for their promotion of better understanding between Jews and Christians in America during the past year: Nicholas Murray Butler, president of Columbia; A. Lawrence Lowell, president of Harvard, and John D. Rockefeller, Jr. The presidents of Harvard and Columbia are hailed because it was at their invitation and under the aegis of their institutions of higher education that seminars on Protestant-Catholic-Jewish relations were held during the year. "It is a new thing in America, and for that matter in all the world," the publication says editorially, "that representatives of Protestantism, Catholicism and Judaism should meet in the most friendly manner under such high auspices not to debate, but to discuss frankly the misrepresentation of their beliefs and practices and, if possible, to correct them. Assuredly, seminars such as those held at Columbia and at Harvard will go a long way to promote better understanding between Protestants, Catholics and Jews in America for the sake of America." John D. Rockefeller, Jr. is cited because he is financing the administration of the school of religion of the University of Iowa, which has introduced into American education for the first time a professor of Protestantism, a professor of Catholicism and a professor of Judaism.

Dr. Milo Gates on the Thirty-nine Articles

According to a statement of Rev. Milo H. Gates, recently appointed as dean of the Cathedral of St. John the Divine, New York, clergymen of the Episcopal church need not subscribe to the Thirty-nine articles of faith. "I do not believe in all the articles," he said, "nor do I know that any-

British Table Talk

London, December 10.

IT IS seldom that the wind blows over these islands at the rate of 100 miles an hour, but during the last few days that rate has even been exceeded. The rain, too, has been falling steadily, so that large areas of the countryside are under the floods. This morning in a journey from Surrey I looked out upon vast sheets of water, where commonly there are fields. Many have suffered hardship, and some severe losses. On the sea there have been some wrecks with heavy loss of life. I have just heard how terrible a voyage the Arundel Castle had before she arrived in safety this afternoon. One precious cargo is still on the sea—the Italian pictures which will be exhibited in the early part of next year at Burlington house. The year which has brought us long drought is balancing the account now. But even such times of adversity ought to make us remember how sheltered we are in these islands from storms and tempest.

Storms and Floods

* * *

Can a Christian Nation Have Diplomatic Relations with Russia?

"No," the Morning Post says, with all the force and ability which it can command. The facts upon which judgment must be passed are plain. Russia persecutes Christians; Britain has agreed to reopen diplomatic relations with Russia; what ought the church in Britain to say? The call to protest against the complicity of Britain has been sounded by the Morning Post, and under the leadership of Prebendary Gough a protest committee has been formed and a national demonstration is being planned. Some correspondents go so far as to demand a holy war against Russia, but the greater number of our citizens are not prepared to say that the resumption of diplomatic relationships is likely to endanger the Christians still more; on the contrary they think that it will give this country a chance of intervening to protect the victims of "Anti-Christ." Everyone is deeply concerned to use every ounce of our national strength to protect the Christians; but there are many who recall the fact that when Turkey massacred Armenian Christians we did not break off diplomatic relations. We have not been responsible for the policy of the nations with whom for many reasons we have had to keep up our relationship. Is it possible to begin now? We did not intervene to check the tsar and the procurator of the Holy Synod when they persecuted Stundists and Baptists and any suspected of dangerous liberalism. A holy war is out of the question. Nothing will help in the end but a new attitude in the mind of bolshevik Russia; is that more likely to come by reopening negotiations with Russia, or by ostracizing that country? Then it must be remembered that the labor government has given great offense by its action in this matter on purely political grounds, and it is always hard to fight a battle on two fronts without confusing them. Some who are taking up the crusader attitude quite honestly, at the same time are moved by a hatred of all the economic program of the Third International.

* * *

The Government Embarrassed

The government has had rather a troublesome week. On the insurance bill they tried to define in some way favorable to the claims of labor what it means to be "genuinely seeking work." They got into difficulties both with the opposition and with their own left. Miss Bondfield was stubborn and showed a little inexperience in handling the house; her colleagues for one reason or another did not come to her rescue. The clause in question was ultimately withdrawn for further consideration. There is no likelihood of a defeat, but it is certainly in the interests of labor to be more conciliatory than Miss Bondfield was. It does not look as if the government would get its bill completed to amend the unemployment insurance act. The occasion for it is the fact that at the election it was a labor contention that the act in its operation was unjust to those who were genuinely out of work. To amend the act is not proving easy.

* * *

And So Forth

It is a fact of some importance that in the present hour the evening papers, at least outside of London, are rapidly gaining upon the morning papers. I have been told on good authority that for every reader of a morning paper there are two readers of evening papers. I am doubtful whether churches or their societies have taken this into account. . . . Talbot house in Poperinghe, the cradle of Toc H., that remarkable society which keeps alive the best thing which the war had to give, has been given by Sir Charles Wakefield to Toc H. This was announced by the prince of Wales during the birthday celebrations in the Albert hall last night. The prince in his speech welcomed the growth of the movement in Germany, and spoke words of warning; nothing was seriously wrong,

(*Continued on page* 29)

Scholarly Work

The atmosphere at Oberlin Graduate School of Theology is an intangible, which, however, bulks large in its influence. The presence of students from sixteen denominations and several countries in the School of Theology, and the cultural attractions of the Conservatory of Music and the Oberlin College of Arts and Sciences help to make the surroundings conduce to scholarly work.

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one else does. But the articles," he continued, "have so much wisdom and soundness in them that they are included in our new prayer book for historical reasons. There are many such historical vestiges in the book which do not harm. I believe that the old and new testaments contain all that is necessary for salvation, but I do not believe that everything in the scriptures is essential for salvation."

Helen Keller Says She Is Still a Swedenborgian

Miss Helen Keller has written Rev. Paul Sperry, president of the general convention of the New Jerusalem, reaffirming her faith in the doctrines of Emanuel Swedenborg. Miss Keller denied a report that she had been converted to the Persian religious cult of Baha-U-Llah. "It is most important to me that I should not be mis-

Special Correspondence from Chicago

Chicago, December 21.

THE fifth annual dinner for students from other lands, held recently under the auspices of the Chicago church federation at the LaSalle hotel, was the occasion for the official announcement by Vice-President Frederic C. Woodward of the University of Chicago that plans were under way for the erection on the Midway of an International house as a home for the International club composed of students from other lands studying at the University of Chicago and other Chicago institutions. Now one of the newspapers announces that the Del Prado hotel, on the Midway plaisance, a south side landmark since world's fair days, has been acquired by the university as a site for the house. The house will accommodate about 500 students with living quarters and will be a fellowship center for students of all nationalities studying in or near Chicago. The International club, under the guidance of Mr. and Mrs. Bruce E. Dickson has been doing a splendid service for many years. Several hundred students of many nationalities attending a great number of institutions all over the city gather every Sunday afternoon at Ida Noyes hall for a program and tea; other affairs are held frequently in which some national group usually presents a program, and in these and other ways a large contribution is made to international understanding and good will. The service thus rendered will be greatly enhanced by the erection of International house. Mr. John D. Rockefeller, Jr., is said to have made a large gift toward the erection of this new building.

Chicago to Have an International House

* * *

Negro Hospital Plans Expansion

Another of Mr. Rockefeller's socially-minded gifts, in the amount of $1,000,000, made through the General Education board, goes to the Provident hospital, which for many years has been the chief institution for the hospitalization of Negroes in Chicago. In this he is joined by Mr. Julius Rosenwald who, through the Rosenwald fund, together with others, have pledged a total of $750,000. A campaign is being initiated, with Dr. Frank Billings as general chairman, to raise a fund of $3,000,000 with which to purchase and remodel the present Lying-in hospital so as to make it the most modern hospital for Negroes in America, to provide an operating fund, and to develop a training program for Negro doctors and nurses. The present Provident hospital is desperately inadequate both as to size and equipment. Opportunity for Negro nurses to obtain training or for Negro doctors to serve as internes is extremely limited. And the result shows in the Negro death rate. According to a recent survey the Negro death rate in Chicago is higher than the Negro death rate in Calcutta, in spite of the fact that Chicago has one of the lowest general death rates of any great city in the world, and Calcutta the highest. In an open letter Dean Shailer Mathews, president of the Chicago church federation, calls upon the Christian people and churches of Chicago to respond generously to this appeal. One is struck by this sentence: "Even for selfish reasons they should give attention to the health of Negroes, for it cannot be dissociated from the general health conditions of the city." The Chicago Lying-in hospital has become available through the removal of that institution to the quadrangles of the University of Chicago which will be accomplished as soon as the new building now under construction is completed. Provident hospital, also, will come under the medical supervision of the University of Chicago.

* * *

Lawyers to Become Social Scientists

Northwestern university announces a $6,500,000 program of expansion and transformation in the teaching of law. New buildings will be erected, new professorships established, and, above all, new methods of teaching will be devised. The new program proposes "to fit its graduates to cope with present day problems, born of radical changes in the business, governmental and social world, rather than with the processes of the time of Coke and Blackstone." "It means," President Walter Dill Scott of Northwestern is quoted as saying, "that the lawyer will become a social scientist." This development will, no doubt, be watched by multitudes with interest and hope. Of all the tradition-bound professions, surely law tops the list!

* * *

McAndrew Vindicated

Of course, former Superintendent of Schools William McAndrew needed no vindication in the mind of any sensible person. For the one political absurdity in America ten times greater than any monkey-law ever passed was the trial of Mr. McAndrew on the charges of insubordination and disloyalty by "Big Bill" Thompson's board of education. Now, however, Mr. McAndrew has official vindication by virtue of a decision by Judge Hugo Pam that Mr. McAndrew's ouster was illegal. Mr. McAndrew made it known in advance that he would not attempt to collect the $6,000 due him under his contract on back

(*Continued on next page*)

interpreted in my religion," Miss Keller wrote. "As you know, since I was sixteen years old I have been a strong believer in the doctrines of Emanuel Swedenborg. Why should I change my faith, since it opens my spiritual eyes to all that is beautiful and noble in the thoughts and beliefs of men, and makes my dark, silent world sweet and livable?" Miss Keller attributed the incorrect report of her conversion to the misconstruction of an address she delivered before a gathering of the New History society." I have a profound respect for the teachings of Baha-U-Llah, just as I have for the noble thoughts of all great prophets and seers," wrote Miss Keller. "But it never occurred to me that any one would think I had 'adopted the Persian religion' because I was speaking to Bahai followers."

Death of Dr. Vollmer, Reformed Church Leader

Prof. Philip Vollmer, pastor, teacher, sociologist, author, and a leader for years in general church, educational and social work, died at his home in Palmyra, N. J., on Dec. 10. Dr. Vollmer was born in Germany in 1860, but had lived in this country since 1878. He studied in several theological seminaries in Europe and America. For over 20 years he served two churches as pastor: Willoughby Avenue Presbyterian church, Brooklyn, and St. Paul's Reformed church, Philadelphia. For 28 years he taught in Ursinus School of Theology, Philadelphia; Central seminary, Dayton, O., and Eden seminary, St. Louis. At his age of retirement in 1926 he was appointed executive secretary of the Commission on Christianity and Social Problems of the Reformed church. Dr. Vollmer was the author of about 30 volumes.

Pope Pius Appoints Six New Cardinals

Pope Pius XI has appointed six new cardinals, as follows: Mgr. Emanual E. Goncales Cerejeira, patriarch of Lisbon, Port., who succeeds the late Cardinal Mendes-Bello. Mgr. Luigi Lavitrano, archbishop of Palermo, Sicily, succeeding the late Cardinal Lualbi. Mgr. Carlo Dalmazio Minoretti, archbishop of Genoa. Mgr. Joseph Macrory, archbishop of Armagh and as such primate of Ireland. He succeeds the late Cardinal O'Donnell. Mgr. Jean Verdier, archbishop-elect of Paris, only recently appointed to the see held by the late Cardinal Dubois. Mgr. Pacelli, papal nuncio to Germany. This selection gives Italy three more seats in the sacred college, or a total of 30. It brings France's representation in it back to seven, and provides Ireland with a cardinal after a two-year lapse.

Yale Professor on the "Back-patting Gospel"

Prof. William Lyon Phelps, of Yale, is quoted as saying some things with regard to certain tendencies today in the churches. "I wonder," he said, "what Jonathan Edwards, Cotton Mather, Cromwell, John Milton, and other hearts of oak, would have thought of the back-patting gospel? These men were free from the taint of self-pity. They did not have to jack themselves up with signs on the wall imploring them to work or commanding them to smile, nor did they bellow their courage in the bathroom. They

CHICAGO CORRESPONDENCE

(*Continued from preceding page*)

salary, since his code of ethics forbade acceptance of pay that did not represent actual services. "To men of the type of Mr. McAndrew's prosecutors," comments the Daily News, "that code doubtless is quite incomprehensible."

* * *

And So Forth

The Amalgamated Clothing Workers of America have established a fellowship in the University of Chicago, in honor of Sidney Hillman, general president of the Amalgamated, which will provide $1,000 annually for unbiased and unrestricted research in industrial relations. The fellowship will be open to graduate students who have done meritorious work in the field of labor. . . . Axel Lonnquist, of Wilmette, moving spirit of the John A. Swanson campaign for states attorney and instrumental in the formation of the Business Men's republican organization to bring out business men as candidates for the board of county commissioners, is himself being urged to enter the race for the presidency of the board. . . . The Baptist, official weekly of the Northern Baptist convention, has been sold to a group of private individuals including three former presidents of the convention. The paper has required an annual subsidy of $10,000 to $15,000. . . . This must not be missed. The Chicago Tribune was sportsmanlike enough to print it in "The Voice of the People." A correspondent writes, "Some time ago William Allen White expressed the opinion that heaven is a place where all the children are small and all the parents are young. A diligent perusal of the Tribune has convinced me that for once William was wrong. Heaven is a place where everyone is drunk and everyone is fighting."

CHARLES T. HOLMAN.

ONLY ONE CATHOLIC AND ONE PROTESTANT

The Author

of the 2,367 clergymen who served as U. S. Army chaplains in the World War wrote books telling of their experiences, according to list by Library of Congress. One of these two books is entitled "FROM ARMY CAMPS AND BATTLEFIELDS," by the Rev. Gustav Stearns, pastor of the Lutheran Church of the Ascension, Milwaukee, Wis., "a front line chaplain who was wounded and who understood the hearts of soldiers." Three editions have been sold. The fourth is just off the press. Former President Calvin Coolidge calls this "a most interesting book." 282 pages, cloth, 67 illustrations, $1.75 postpaid. Order direct from publishers, Augsburg Pub. House, 425-429 So. 4th Street, Minneapolis, Minn.

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rather said: 'God, be merciful to me, a sinner.' I believe that an acute consciousness of sin is more needed now than an enormous accession of conceit. The old theologians, with all their dogmatism, got down to the bedrock of human nature; they believed in the reality of sin, and they did their utmost to convict their audiences; some hearers walked out of church realizing their shortcomings and determined by the grace of God that something must be done to improve the situation. And even now I believe that religious faith will elevate the average man more effectively than he can do it by talking encouragingly to himself. The latter method has all the disadvantage of trying to lift oneself by tugging at one's boot straps."

Bishop Leonard Sees Eventual Church Coalition

Bishop William A. Leonard, of the Episcopal church, in a recent interview, said that he is sure that the future will bring a coalition of the Episcopal, Roman Catholic and Oriental Catholic churches. "It will come some day," he said to his interviewer, "if it be the will of God, and I believe there are indications that it is. We are not far apart, after all. The hope of the future lies in church unity."

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Special Correspondence from Scotland

Glasgow, December 3.

THE new prayer book of the Scottish Episcopal church has just been published, completing the partial revision of 1912. Leaders in the denomination are very proud of this culmination to their long and painstaking work. They feel that this revision is being used throughout the Episcopal world as a model for changes in other places. Canon Wilkinson writes, "The Scottish communion office is the source of the liturgy of the church in America; it has penetrated into the wilds of Borneo and Sarawak, of which an Aberdeen graduate, Dr. Logie Danson, is bishop; the new (or comparatively new) Canadian prayer book gives many evidences of the last Scottish revision; and it has been said with a degree of truth that had there been no Scottish office, the communion service in the alternative English book would never have been possible." The Scottish church is rather "high" on the whole; not being established, it does not depend on parliament's sanction and therefore does not require nonconformist good will to effect radical changes.

New Episcopal Prayer Book

* * *

Changes in New Book

The word "obey" drops out of the marriage service; prayers for the departed are made quite definite; in the office for the visitation of the sick, provision is made for "anointing and the laying on of hands"; reservation for the communion of the sick is allowed "according to long-existing custom"; and the thirty-nine articles of religion are relegated to a humble place in another publication—the new code of canons. There are a large number of new prayers and thanksgivings which genuinely enrich the liturgical value of the book.

* * *

Scotch Catholic Martyr Beatified

On St. Andrew's day (Nov. 30), in the Consistory hall of the vatican in Rome, the beatification ceremony for the Scottish Jesuit priest, John Ogilvie, martyred in the 16th century, took place in the presence of the pope, many prelates and courtiers, and a large representation of Scottish Roman Catholics. Mgr. Clapperton, rector of the Scots college, brought his address to the pope to a close with these words, "Today we celebrate the feast of St. Andrew, the patron saint of Scotland. . . . Peter and Andrew were brothers. May this be an augury that the ancient Scottish nation, for so long sunk in the darkness of Calvinism and separated from the unity of the church, turns at last to the faith of Peter through the intercession of brother Andrew and our martyred Ogilvie, whom we hope soon to be able to honor at our altars."

* * *

Select Moderator for United Church

The next moderator of the general assembly of the Church of Scotland (the new united church), whose term of office starts in May, is Dr. Andrew Bogle. Since 1916 he has been secretary of the central fund (which brings the salaries of all the poorly paid ministers up to the arranged minimum stipend) of the United Free church, and for the last five years he has also been secretary of the committee negotiating the union. He will continue as secretary of the maintenance of the ministry fund, which succeeds the central fund, in the new church. He is one of the clearest thinkers in ecclesiastical Scotland, with a gift for incisive speech.

* * *

Other Moderators Chosen

The moderator-designate of the Free church—the "Wee Frees"—is Rev. Robert M. Knox of Buccleuch-Greyfriars church, Edinburgh; and of the Presbyterian Church of England, Rev. W. Lewis Robertson, the general secretary of his denomination. The Continuing U. F. church has made no announcement, which causes the public to wonder whether they mean to continue Rev. James Barr, M.P., in office, since he is their most valuable speaker and will have served only since October. Mr. Barr has secured temporary release from parliamentary duties so that he can give the six weeks until Jan. 5 to visiting the congregations, and the districts where there are adherents.

* * *

Continuing Church Seeks New Ministers

The Continuing church claims that it has 80 congregations and preaching stations. It has issued an appeal for 20 ordained ministers to supply its immediate needs; this does not mean that it now has 60 pastors, for there were less than 20 unretired ministers in the final minority. It has ordained several lay missionaries whose application for ordination the old U. F. church had not granted, and has accepted one or two ministers from outside. For the rest, the worshiping groups are not strong enough at present to support a minister.

* * *

Appointed Chaplains To the King

The King has appointed the following former U. F. moderators as chaplains-in-ordinary to his majesty in Scotland: Dr. Donald Fraser, the great African missionary; Prin. Martin of New college, Edin-

(*Continued on next page*)

Dr. Leonard is the oldest active bishop of the Episcopal church in America.

Details of the Nation-wide Pentecostal Program

Celebrating the 1900th anniversary of Pentecost, "the birthday of the church," a program has been announced by the commission on evangelism and life service of the Federal council of which Dr. Charles L. Goodell is secretary. This program provides a campaign of personal evangelism, a church attendance crusade, a Sunday school drive, the re-establishment of a family altar in every home, a series of "upper room" prayer meetings to be held in churches, homes, shops, offices and stores, and a simultaneous reading of a chapter a day of the gospel of Luke and the Acts of the Apostles. This program, which has already begun and will continue through the winter and spring, ending June 8, the day of Pentecost, is the culmination of a series of conferences held a few weeks ago by leaders in evangelism of the principal denominations in the United States. Nearly all the national religious bodies in America have already committed themselves to this observance at their official conferences, assemblies and synods.

Dr. Detweiler Goes to Presbyterian Foreign Board

Rev. James E. Detweiler, pastor of Avalon Presbyterian church, Avalon, Pittsburgh, and chairman of the foreign mis-

CORRESPONDENCE FROM SCOTLAND

(*Continued from preceding page*)

burgh, and Dr. Robert J. Drummond. The last two were joint conveners of the committee which negotiated the union of the churches. Mr. Barr inveighed against the appointments as further proof of special privilege inhering in the Church of Scotland. But his theory that the national church holds a monopoly in royal chaplaincies was punctured when it was pointed out to him that Dr. Chalmers, the great Disruption father, continued a royal chaplain until his death, in spite of his having left the Church of Scotland, and that Dr. Simms, an Irish Presbyterian minister, was appointed a chaplain in 1919.

* * *

Memorial to Dr. Kelman

A tribute to Dr. John Kelman, formerly of Fifth Avenue Presbyterian church, New York, has been paid by the former United Free church at Peterculter, Aberdeenshire, which is calling itself the Kelman Memorial church to distinguish itself from the former parish church in the same town. Dr. Kelman was ordained to the ministry in Peterculter in 1891, and served there for five years.

* * *

From Marcus Dods to Sister Aimee

Historic St. John's Free church, Glasgow, has recently been sold, the congregation having been merged with two others and moved out to a new suburb. But how are the mighty fallen! It has been bought by the Elim Foursquare Gospel congregation, which means that the old gray walls that used to listen to the scholarly sermons of Dr. Marcus Dods, Principal Macgregor, Prof. Carnegie Simpson, and Prof. Garth Macgregor of Hartford will now drink in the rhapsodies of the cult of Aimee Semple Macpherson!

* * *

Dr. Finley Lectures

Dr. John H. Finley, associate editor of the New York Times, has been delivering six lectures at Edinburgh university under the Sir George Watson chair of American History, Literature, and Institutions. The course was called "The Predestinating of America." Dr. Finley gave a very able and winning interpretation of America to this old world land, as he elaborated on the Scot's part in the making of the United States. In moving the vote of thanks, Prof. Sarolea, and in seconding, Prof. Basil Williams, both urged the need of setting up in Edinburgh university a chair of American history, and expressed the hope that the money would be forthcoming.

* * *

Many Notable Speakers

This is the open season for lecture courses. Bishop Barnes of Birmingham is delivering the Gifford Lectures in Aberdeen on "God and Our Belief in His Existence," "Religious Experience," etc. Bishop Gore, under the same foundation, is speaking at St. Andrew's on "The Philosophy of the Good Life," a study in comparative religions. Sir Wilfred Grenfell of Labrador has just been installed as lord rector of St. Andrew's university, where he gave his rectorial address. Gipsy Smith spoke in Methodist Central hall, Glasgow, to crowds as great as ever. Other notable visitors to Glasgow have been General Higgins, who conducted a "Day of Fire" for the Salvation army in the city hall, and General Smuts of South Africa, who addressed a large audience in the St. Andrew's hall.

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sions committee of Pittsburgh presbytery, has been elected a secretary of the Presbyterian board of foreign missions and assigned to its St. Louis office. Dr. Detweiler began his new task Dec. 1.

Universal Week of Prayer, Jan. 5-11

Sunday, Jan. 5, special sermons. Topics for week days: Jan. 6, Christian unity: thanksgiving and confession; Jan. 7, The church universal. Jan. 8, International friendship and cooperation. Jan. 9, Missions. Jan. 10, Family, school and university life. Jan. 11, Home missions. Scripture readings for these special days may be secured from the Federal council, 105 E. 22nd street, New York city.

Dr. Mott Sees Asia Looking Christward

Speaking before the board of missions of the Methodist church, Dr. John R. Mott had this to say concerning religious conditions in Asia as observed on his recent tour: "I have never seen the influence of Jesus Christ so penetrating, so widespread, so transforming, as I found it in Asia on this recent trip," reported Dr. Mott. "I found ten million eyes looking Christward now as compared with one million a few years ago. . . . I see the social conscience of Asia trembling, and where Christ is most widely known, conscience is most nearly on the hair trigger; for with increasing holiness grows the sense of sin."

Death of Rev. F. C. Ottman, Presbyterian Secretary

Rev. Ford C. Ottman, since 1917 executive secretary of the National service commission of the Presbyterian church, died at his home in Stamford, Conn., two weeks ago. Dr. Ottman, was widely known as a premillenarian, and for years was a leader in the fundamentalist movement in his church.

A. B. Houghton Heads Federal Council Commission on Justice

At the recent session of the Federal council, in Chicago, Alanson B. Houghton,

Special Correspondence from Cleveland

Cleveland, December 15.

THE average preacher is inclined to doubt the existence of such a thing as a large congregation. A full church sounds to him like a fairy story. Yet yesterday morning something like a mile of automobiles were parked about the Plymouth church of Shaker Heights and a congregation of nearly 700 people were assembled within to hear Dr. Miles H. Krumbine preach on "The Faith of a Skeptic." One of the signs of the times is that this throng of churchgoers was found on the edge of the city where there is no street-car service. Dr. Krumbine promises to be a real asset to Cleveland. He has youth, a modern point of view, a vivid style—and yesterday he revealed a surprising amount of faith. No evidence of his recent transplantation from the Lutheran to the Congregational fold could be detected in his sermon.

Crowds Hear Dr. Krumbine

* * *

Consider Problems of Unemployment

The arrival of winter calls attention to the man who is out of work. On Dec. 3 the Adult Education association of Cleveland held a largely attended conference on the subject of unemployment. After an address by Paul U. Kellogg, of the Survey, a round table discussion was held in which welfare workers, business executives, and labor leaders participated. Although conditions are worse than usual this year it was pointed out that unemployment is a chronic phase of our industrial organization. So far this winter the skilled worker has suffered more than the common laborer. A committee was appointed to make a further study of the local situation.

* * *

Move Jewish Services To Sunday

The signs of the times in local Jewish circles reveal an increasing departure from the customs of the fathers. After several years of litigation the supreme court of Ohio has decided that the rabbi of the Jewish center did not exceed his rights when he permitted the men and the women of the congregation to sit in the same pews instead of looking at each other from opposite sides of the auditorium. This fall a supposedly conservative organization, the Temple on the Heights, has followed the example of the two reformed synagogues and now has a Sunday morning service. Personally, I feel there is an atmosphere in a Friday night service which cannot be carried over to Sunday morning. On the other hand, orthodoxy has received a reenforcement in the migration of an old-fashioned Jewish theological seminary to Cleveland.

Tender Luncheon to New Religious Leaders

A complimentary luncheon was tendered to the 39 new pastors, assistants, and directors of religious education who have come to Cleveland during the past year by the federated churches on Dec. 17. After words of welcome from ex-Pres. Thwing and Dr. Dan Bradley, the address of the occasion was given by Dr. Miles H. Krumbine on the topic, "Our Shifting Morals."

* * *

Getting Around the Time Limit

The old-fashioned "time limit" still holds in the Evangelical church, but a Cleveland pastor and church have discovered in it a new possibility. Last fall C. A. Hirschmann completed seven years as pastor of the Calvary Evangelical church—a large organization made famous by one of its members, Fred Ramsey, now general secretary of the International Y. M. C. A. The law of the church forbade the reappointment of Mr. Hirschmann for another consecutive year, and so he has improved the necessities of the occasion by taking a year of much-needed rest, while the assistant, Roy Deininger, carries on the work of the organization and a variety of men supply the pulpit.

* * *

Cleveland Pastor to Webster Groves

Two years ago Rev. George M. Gibson, Jr., came from the Southern Methodists to the pastorate of the Trinity Congregational church, an old organization struggling for a new birth amidst the great open spaces of the Heights. Mr. Gibson has now been called to the Webster Groves Congregational church of St. Louis in succession to Dr. Dwight Bradley, author of "The Recovery of Religion," who goes to the old First Church of Newton Center, Mass., on Jan. 1. Mr. Gibson will assume his new pastorate on March 1. During February the pulpit of the Webster Groves church will be supplied by John R. Scotford.

* * *

Called from Hiram Faculty

The newly organized Disciples church of Cleveland Heights has called to its pulpit Arthur J. Culler, since 1921 a member of the faculty of Hiram college. It is expected that he will accept the call and assume the work of the church on Jan. 1. The church is at present meeting in the Shaker Heights high school. In connection with his work in the college Dr. Culler has been supplying the federated Congregational and Disciple church of Aurora, O.

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former anbassador to Great Britain, was reported to have accepted the chairmanship of the council's commission on international justice and good will.

"Did Christ Found Catholic Church?" Debated

At the Boston Common Cause forum, the question, "Did Christ Found the Catholic Church?" was debated, on Dec. 22, by Rev. Carlyle Summerbell, Unitarian minister of Boston, and David Goldstein, secretary of the Catholic Truth guild. The guild, through these occasional debates, endeavors to spread the truth of the Catholic religion to thousands of non-Catholics.

Dean Inge Considers Immortality

"We know little of what happens after death," says Dean W. R. Inge, in a recent sermon. "Purgatory and future probation are mere speculations. As for the spiritualistic superstitions which are now rife among us, I am almost ashamed to mention them. Fables about ghostly apparitions have been popular always and everywhere, but that is not the kind of immortality that Christianity teaches, nor is it the kind that any sensible person would desire for himself or his friends. Even when the superstition masquerades in scientific dress, the less we have to do with it the better."

Trades Union Journal On Jesus

A recent issue of the Trades Union News, published in Philadelphia, carried an editorial on Jesus as a teacher and laborer. "Jesus was the first great religious teacher to preach the dignity of labor," says the editorial; "it is largely to his pronouncements 20 centuries ago that labor today is free, respected and honored. That great historical fact should never be forgotten by labor, and one of the best ways to remember it appreciatively is by celebrating his birthday every year on Dec. 25. Unfortunately, however, it often appears that many workers are not well acquainted with the history of the Christian religion and, therefore, do not appreciate what a mighty influence its Founder has been for the advancement of civilization in general and the betterment of labor in particular."

French Jew Tells Reasons For His Faith

In a new book, translated from the French, Edmond Fleg, an illustrious name in modern Jewish literature tells "Why I am a Jew." The book bears that title. The following is an epitome of his faith: "I am a Jew because born of Israel and having lost it, I felt it revive within me more alive than I am myself. I am a Jew because born of Israel, and having found it again, I would have it live after me even more alive than it is within me. I am a Jew because the faith of Israel demands no abdication of my mind. I am a Jew because the faith of Israel asks every possible sacrifice of my soul. I am a Jew because in all places where there are tears and suffering the Jew weeps. I am a Jew because in every age when the cry of despair is heard the Jew hopes. I am a Jew because the message of Israel is the most ancient and the most modern. I am a Jew because Israel's promise is a universal promise. I am a Jew because for Israel the world is not finished; men will complete it. I am a Jew because for Israel man is not yet created; men are creating him. I am a Jew because Israel places Man and his Unity above nations and above Israel itself. I am a Jew because above Man, image of the Divine Unity, Israel places the unity which is divine."

Dr. Newton's Success at Philadelphia

The Churchman reports that Dr. Joseph Fort Newton's church, St. Paul's Memorial church, at Overbrook, Philadelphia, "has become one of the most firmly organized parishes in the diocese of Pennsylvania. Having the largest quota in the diocese, $12,000, it has been complimented by Bishop Garland for paying its obliga-

BRITISH TABLE TALK

(*Continued from page* 23)

but in any popular movement there was a danger that men might seek admission too lightly. The birthday celebrations were planned once more with the freshness and with the genius for ceremony which marks all that this splendid society arranges for its assemblies. . . . "Just think of the novelists whose work is seriously considered by our chief reviewers, and then . . . just try to imagine yourself spending Christmas with them!" So writes Mr. J. B. Priestley, who says moreover that some of these novelists write like "hysterical schoolgirls," and finds in them "injured vanity and morbid egotism." . . . A successor to Dr. Horton of Hampstead has been found in Bathgate, near Edinburgh. Dr. Short, the Congregational minister in that church, is to succeed the first minister of Lyndhurst road, who came from Oxford to preach in Hampstead 50 years ago. It is an honorable succession; Dr. Short is still young, but in Bathgate he has been in a pulpit once occupied by Fairbairn, and now he is to preach from a pulpit which will always carry hallowed memories of Dr. Horton. Dr. Horton is still to be pastor emeritus, and he will have many days of preaching, his friends hope, before him. Fifty years in one church is a service few ministers have been able to give.

EDWARD SHILLITO.

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tions to the general church in full. Very recently it celebrated its 30th anniversary and raised $30,000 for that purpose. The parish house has been enlarged to make room for the growing church school. Rev. Dr. Joseph Fort Newton, rector of the parish, is given full credit for bringing the parish to its present high standard."

Fred B. Smith Wins Holy Land Trip as Honor Award

The Christian Herald, each year, presents an award for distinguished service in the religious field. Fred B. Smith, moderator of the National council of the Congregational churches and crusader for world peace, Christian unity and law enforcement, is the recipient of the award this year. With the award goes a trip to the Holy Land. Mr. and Mrs. Smith will sail Feb. 16.

New York Indians Ask for Pastor As Christmas Gift

The Shinnecocks are Indians, numbering about 200, living within commuting distance of New York city, at Southampton, L. I., on a secluded reservation. It is reported that these Indians asked, as a Christmas gift, a preacher and a school teacher.

Rev. J. M. Bader New Disciples Home Missions Secretary

It is reported that Rev. Jesse M. Bader, for several years secretary of evangelism of the Disciples of Christ, has been made secretary of the department of home missions of the United Christian Missionary society of the Disciples.

Two Syracuse Churches Merge

Danforth Congregational church and South Salina Christian church, of Syracuse, N. Y., have unanimously voted to unite and form the Danforth United church. Rev. Archie B. Bedford, former leader of South Salina church, will serve as pastor. The Congregational church has been without a pastor for several weeks. Services of the new organization will be held in the building of the Congregational church. The new body will incorporate as

Special Correspondence from Oklahoma

Tulsa, December 19.

Methodists Build Church; Change Pastors

THIS has proved an exceedingly eventful year in Tulsa religious circles. The first Sunday of December brought the dedication of the $75,000 Aeolian pipe-organ in the First Methodist Episcopal church. It was the gift of Mr. F. B. Parriott, presented as a memorial to his father and mother, Rev. and Mrs. Wilson Parriott, pioneer Methodist preacher and wife of West Virginia. This church was dedicated less than twelve months ago, and represents a total investment of close to a million dollars. It is one of the most beautiful pieces of Gothic architecture west of the Mississippi river. After a pastorate of nearly six years, the builder, Dr. Charles Drake Skinner, was transferred in November to Grand Avenue temple, Kansas City, Mo., in exchange with Dr. I. N. Hargett. The latter is continuing to prove his ability to fill his church at every worship hour.

* * *

Other Pastoral Changes

Dr. W. O. Anderson after a pastorate of ten years at the First Baptist church, went to the Calvary Baptist church, Long Beach, Cal., in September. Dr. R. J. Bateman, formerly of First Baptist church, Ashville, N. C., preached his initial sermon in Tulsa Dec. 1. A great congregation and a beautiful new church awaits his services.

* * *

New Church Attracts Architects of Nation

Dr. John A. Rice, after a long and vigorous ministry in the Southern Methodist church, is finding in the pulpit of the First Congregational church of Tulsa, a great field for his prophetic liberal ministry. Under his leadership, Boston Avenue Methodist Episcopal church, South, launched one of the most unique building enterprises in American church history. It has been completed under the able leadership of Dr. C. M. Reves, formerly of Little Rock. This church is a distinct departure from all previous conceptions of ecclesiastical architecture, both in symbols and lines. Recent months saw the dedication of this modernistic structure, which represents a total investment of over one and one-half million dollars. Architects and designers are coming from many sections of the country to appraise the artistic and spiritual values of this building.

* * *

Rectors Change

Early in the fall Dr. A. Edward Saunders, rector of Trinity Episcopal church, accepted the pastorate of St. Mark's Episcopal church, Providence, R. I. Dec. 1, Dr. Edward H. Eckel, formerly of St. Paul, preached his first sermon in Tulsa, as the new rector.

* * *

Veteran Y Leader Enters Business

After twenty years of service as the founder and only general secretary the Tulsa Young Men's Christian association has had, Mr. C. E. Buchner has resigned, to become affiliated with the Pierce & Hedrick, Inc., Jan. 1. The contribution of this one man's genius for leadership to the civic and religious life of Tulsa during these twenty years cannot be estimated. His successor has not yet been selected.

* * *

Builds Great Church in 30-Year Pastorate

Other churches may have changes in their leadership, more or less frequently.

(*Continued on next page*)

MAN'S SOCIAL DESTINY

By CHARLES A. ELLWOOD

THE author is a distinguished sociologist. His scholarly grasp of the social forces strengthens his faith in the modifiableness of man and the remaking of the social life. He believes that religion must lay hold of the scientifically tested knowledge of human life, and science must lay hold of the religious spirit. Science in these pages means "tested knowledge." Science, government, education and religion are the agencies on which rests the responsibility of working out man's social destiny. Each one has its own contribution to make, and each must work in harmony with the others.

"All of Dr. Ellwood's facts and forces are marshaled to reveal that Jesus Christ enthroned in the heart of individuals and institutions is the supreme need of mankind."—*The Watchman Examiner.*

"A powerful book. It comes at the dawn of a new era for civilization and will do much to usher it in . . . In a time of widespread pessimism and moral bafflement, Dr. Ellwood comes forward with this book on 'Man's Social Destiny.' . . . I am amazed at the wide sweep which his thought has taken in so brief a space. He seems to begin at the beginning of our whole problem, and he ends with Christ."—*Charles Clayton Morrison.*

"Man's Social Destiny" was our best seller during the autumn. ($2.00)

Also by Professor Ellwood:

The Reconstruction of Religion ($2.25)
Christianity and Social Science ($1.75)

Christian Century BOOK SERVICE
440 S. Dearborn St.
CHICAGO

a church without a denomination. However, the two bodies are agreed that after the by-laws of the new church have been drafted the South Salina street church will still be identified with its national body and the same will be true of the Congregational church.

Dr. Stelzle No Longer Connected With Federal Council

The Churchman reports that Rev. Charles Stelzle, "who was found to be in the pay of both the Federal council and the Motion Pictures Producers and Distributors of America, of which Will H. Hays is president, has been relieved of his duties by the council." William C. Redfield, former secretary of commerce, and appointed last June as chairman of a commission on motion pictures of the Federal council, is also reported to have resigned.

Dr. W. A. Brown Says Jesus Not Outgrown

In a sermon delivered at Union seminary, New York city, Dec. 15, Dr. William Adams Brown said that he is not greatly disturbed when contemporary humanists say that "we have outgrown Jesus." "If a man feels strong enough and wise enough to dispense with Jesus, by all means let him do so," commented Dr. Brown; but he added: "My study has taught me not to accept opinions just because they are new. We hear a great many people telling us that modern scholarship has proved this or disproved that about Jesus. When people tell you this, do not be too quick to believe them—not at least until they tell you very clearly just what it is that modern scholarship has proved or disproved, and who it is that claims the right to speak in its name." Dr. Brown, giving his reasons for turning to Jesus, said that Jesus made real to him the kind of man he personally ought to be; Jesus gave a clear picture of what God is like, and he provides the leadership needed in the struggle that all men of good will share for a just and brotherly order.

Dr. Reese Calls for New Religious Reformation

Speaking at the West Side Unitarian church, New York city, two weeks ago, Dr. Curtis W. Reese, of Lincoln center, Chicago, asserted that organized religion is in the midst of a reformation that aims at a fundamental overhauling of all religious beliefs. "Religion is in a very bad plight," he added. "It is difficult to find another era in which organized religion has exerted so little control. From the man on the street to scientists, authors, philosophers and humanitarians, we encounter the same reaction. They believe in human kindness on earth; the church is not interested in that. It is busy devising prohibitions, instead of showing man how to lead a happy life." Dr. Reese attributed the church's present "lack of strength" to its failure to take a vital interest in the affairs of this world, and to the lack of "great pulpit leaders."

OKLAHOMA CORRESPONDENCE

(Continued from preceding page)

but one Tulsa pastor still remains, amidst the comings and goings of others. It has been nearly 30 years since Dr. C. W. Kerr came to the then small town of Tulsa. During these years he has built one of the outstanding congregations of the Presbyterian church. Its membership at present is nearly 4,000, with a Sunday school averaging over 1,800 for the year. Those attending the general assembly two years ago will remember his beautiful Gothic house of worship.

* * *

Expect Largest Disciple Church in Tulsa

First Christian church, under the leadership of Dr. Claude E. Hill, is preparing for the early construction of a quarter-million dollar educational unit to their splendid church building. This Disciples congregation, already one of the largest in the United States, with one of the three largest Sunday schools in that body, undoubtedly will become the largest of their brotherhood during the next twelve months. This is chiefly due to the able leadership of Dr. Hill and his staff of workers.

* * *

Weekday Religious Education Prospering

The Federal council evangelistic party, under the leadership of Dr. Charles L. Goodell, had Tulsa on their schedule for a one-day conference in the spring. This was followed by a personal work campaign, under the leadership of Dr. Guy H. Black, which proved to be one of great blessing in its results to Tulsa churches. A weekday plan of religious education has been carried on in the Tulsa school system for six years, with increasing benefit. This fall finds an enrolment of over 11,220 in these classes, which are presented to the ...en from the second to the sixth ... inclusive. The superintendent, ...full-time teachers, and many volun... workers carry on this work under ...spices of the Tulsa council of reli... education.

GUY C. TETIRICK.

BOOKS RECEIVED

Une Famille du Refuge, Jean-Henri Merle D'Aubigne, by Blanche Bieler. Editions "Je Sera," Clamart, France.

The Christian God, by Richard Roberts. Macmillan, $1.50.

The Christian Family, by George Walter Fiske. Abingdon, $1.25.

The Little Town of Bethlehem, a Nativity play, by Katrina Trask. Samuel French, $1.75.

The Deeper Meaning of Physical Education, by Eugen Matthias, Translated by Carl L. Schrader. A. S. Barnes, $1.00.

The Idealism of Christian Ethics, by George Walker. Scribners, $2.75.

Life Indeed, Sermons on the Things that Matter Most, by Harold E. Brierley. Scribners, $2.75.

Delinquency Areas, by Clifford R. Shaw. University of Chicago Press, $4.00.

A Little Story of

The Daily Altar

by Herbert L. Willett and Charles Clayton Morrison

Here is a letter that has just reached us that tells how one minister is raising the level of devotional living in his church:

THE CHRISTIAN CENTURY BOOK SERVICE,
440 S. Dearborn St., Chicago

Gentlemen:

I have just placed the last order of a total of 160 copies of The Daily Altar with you. Is this a large order for a congregation of 500?

There are several things that lie in the background of this matter. First of all, I have led my congregation in a quest for spirituality in public worship. Second, I felt a need for a book of devotional reading to supplement the Bible. I made a personal experiment with The Daily Altar and found it satisfying. I then thought out the best approach to my congregation, and decided to give them a personal word, from time to time, from the pulpit and in the weekly circular, concerning your valuable little book.

The result has been far beyond my expectation. You have in The Daily Altar a book for spiritual adventurers and for those who hunger and thirst.

DAVID J. DONNAN
First Presbyterian Church, Helena, Mont.

January is the best month to inaugurate the daily reading of The Daily Altar in YOUR church. Order a single copy, cloth, ($1.00) and tell your people about the book. Or order 15 or more (at 75 cents each), and begin a Daily Altar "campaign" in your church.

The Christian Century Book Service

440 South Dearborn Street **Chicago, Illinois**

America is Reading Religious Books!

Here are some figures: During the year 1928, according to figures furnished by the book trade, new books classified under the heading, "Religious Books," were second only to fiction in the total publications of the year in the United States. There were 1,135 titles labeled "fiction" and 776 "religious." Religion was ahead of biography, juveniles, history, etc; ahead of everything except the novel. In 1920 there were only 665 religious books published; in 1900, 448. In the year 1900, religious books stood sixth in the list; in 1928, second. And the publishers are reporting that even more religious books have been published this year, 1929, than in 1928! People are reading religious books!

DURING 1929 the Question of Religion and Science has held a prominent place—

Among the leading books on the subject were:

The Nature of the Physical World
By A. S. Eddington. This British scientist's name has led all the rest; and here is his great book. ($3.75)

Science and the Unseen World
A. S. Eddington. The famous Swarthmore lecture. ($1.25)

The Universe Around Us
Sir James Jeans. This book, says The Christian Century, "is in the truest sense a wonder book." ($4.50)

Religion in an Age of Science
Edwin A. Burtt. The author is a U. of C. professor. "The best brief treatment of the subject," says Dr. E. S. Ames. ($1.50)

ANOTHER center of discussion during 1929 was religion as interpreted today, and the relation of Jesus to modern religion. Some leading books:

Religion
Edward Scribner Ames. Takes religion out of the study and seminary into the streets of daily living. ($3.00)

The Religion of Jesus
Walter E. Bundy. Holds that Christianity must be more than a matter of creeds—that it must operate in the life of today. ($2.50)

The Recovery of Religion
Dwight Bradley. Science must keep its place, leaving religion supreme in the field of faith. ($2.00)

The Motives of Men
George A. Coe. Faces frankly the findings of modern psychology, then shows the higher point of view. ($2.50)

A Preface to Morals
Walter Lippmann. The brilliant first chapter lays bare the bankruptcy of today, as regards religion. In the balance of the book, he seeks out a new faith. ($2.50)

Affirmative Religion
W. E. Garrison. Not "what is left of faith" in this age of science? But how much greater can be our faith, in such an age! ($2)

Methods of Private Religious Living
H. N. Wieman. Applies to practical daily living Dr. Wieman's sturdy philosophy. ($1.75)

Place of Christ in Modern Christianity
John Baillie. The great book of Christology of the year. A Religious-Book-a-Month club selection. ($2)

Man's Social Destiny
Charles A. Ellwood. The author of "The Reconstruction of Religion" sees the religion of Jesus as the hope of the future. ($2)

How many of these books have you read?

Humanism and the Nature of God and of Religion are evidently going to be central themes of discussion during 1930

The following books will help you:

REALITY: B. H. Streeter
Dr. W. P. Merrill gives this as the best book of theology in a decade. ($2.50)

WHAT DO WE MEAN BY GOD? C. H. Valentine
"For minds perplexed amid the confusion of this transitory period in scientific thought, this book is of inestimable value," says Charles Clayton Morrison. ($2.00)

THE CHRISTLIKE GOD: F. J. McConnell
Bishop McConnell's approach to the question is realistic and reasonable. ($1.75)

SIGNS OF THESE TIMES: W. L. Sperry
Deals largely with the question of humanism. ($2.00)

THE CHRISTIAN GOD: Richard Roberts
"We have throughout our argument assumed the truth of evolution and have accepted it as a mode of the divine activity. But we have declined to accept it as the only mode." ($1.50)

PROCESS AND REALITY: A. N. Whitehead
"One of the great intellectual achievements of the age." (H. N. Wieman) ($4.00)

THE QUEST OF THE AGES: A. Eustace Haydon
"The New Humanism" explained. Says John Haynes Holmes: "The religion that Prof. Haydon presents in this book is the religion of the future." Dr. Holmes is probably wrong, but the Haydon book has value ($2.50)

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